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PALESTINE MISSION.

EXTRACTS FROM MR. FISK'S COMMUNICATIONS.

IN our last number, we made some extracts from the closing part of a long communication from Mr. Fisk, which had recently come to hand. Those extracts related, principally, to the case of two Greek youths, who had been sent to this country for their education, with the advice, and under the auspices, of the American missionaries. The preceding parts of the document contain an abridged historical account of Malta, with such notices concerning the island, and its inhabitants, as seemed interesting to the writer.

Of the history of Malta it is not necessary to say more, in this place, than that it was given to the Knights of St. John of Jerusalem by the Emperor Charles V, in 1530; and that the order held possession of it till 1798, when it was forcibly taken from them by Bonaparte. The British soon after blockaded the island, and besieged the strong places, which surrendered in 1800. Malta has ever since remained in possession of the British, to whom it was confirmed by the treaty of 1814. It is of vast consequence to the cause of truth, that presses are now established here, and schools commenced. A new era has arrived. This central situation, so near Europe, Africa, and Asia, and holding so easy a communication with three quarters of the world, is now likely to be the focus of religious intelligence, and the point whence evangelical laborers shall proceed into all the surrounding regions.

Description of Valetta.

At present, the principal city on the island is Valetta. It is built entirely of stone, and is consequently exempt from one of the greatest evils to be feared in the cities of the Levant;—viz. *fire*. It would be almost impossible to burn a house here, if a person should undertake it; and it would be quite impossible that a fire should

spread in any part of the town. The streets are in general well paved; and are kept tolerably clean by the labors of convicts, who clear and sweep them regularly, under the direction of soldiers. The houses are, almost without exception, well built and excellent. The churches are numerous; and the larger ones, particularly, are furnished with two or three bells each, and some of them with still more. These are rung almost perpetually. The streets cross regularly at right angles; and, at the respective corners, are images of the different saints; as St. Augustine, St. Francisco, St. George, the Virgin Mary, &c. &c. Under many of these images there is an inscription, in the name of the bishop of the island, promising 40 days indulgence to every one, who shall repeat before the image a *Pater Noster*, an *Ave Maria*, &c. I have inquired of two priests, and several others, about the import of this promise; but can get no satisfactory answer. One says, it means 40 days earlier release from purgatory. Another says, it means a release from forty days of penance imposed by one's confessor. A third says, it does not mean precisely 40 days, but a much less period, the duration of which is not precisely known; for instance, if a confessor orders 40 days fasting as a penance for some sin, this indulgence may perhaps release from one day of it. Thus we see, in passing through the streets, that the city is given to idolatry. The population of Valetta is about 20 or 25,000. West of the town is a small bay, which forms the harbor called *Marsa Musciet*, in which vessels perform their quarantine. In the middle of it, is a small island, on which stands the *Lazaretto*. In the time of the knights, this was a prison for slaves. East of the town is the great harbor; and, beyond it, forts *Ricasoli* and *St. Angelo*, and the towns *Sanglea*, and *Vittoriosa*. At the north end of the town, between the two harbors, is fort *St. Elmo*. The south end connects with the country.

Visit to Citta Vecchia.

Not long after my arrival in Malta I one day made an excursion into the coun-

try. I went in company with five military gentlemen, all of whom I have the happiness to consider as brethren in Christ. We went first to the palace and gardens of *St. Antonio*. This place was the public property of the knights. It is now the summer house of the governor and his secretary. The gardens occupy, as the gardener informed us, about 30 acres of ground; and are filled with plants, flowers, and fruits, of innumerable kinds. From *St. Antonio* we went to the ancient capital of the island, now known by different names, *Medina*, *Citta Vecchia*, (Old City) *City Notable*, &c. It is six or seven miles from *Valetta*; and contains about 3,000 inhabitants. After visiting the cathedral of *St. Paul*, a very magnificent building, we went to the grotto, which bears the name of the same apostle. It is beneath a church; indeed one of its apartments is a subterranean chapel. In another, which is about the size of a small bed-chamber, is a marble statue of the Apostle, who, according to the tradition of the place, used to retire to this retreat for his devotions. A young ecclesiastic, who accompanied us, broke off some pieces of the stones and gave them to us, saying, that they would prevent all harm from the bite of serpents. I inquired if he had ever experienced or witnessed its efficacy. He replied, "No; but they say so."

Visit to the Catacombs.

From this grotto we went to the catacombs that are near by. As I have not seen any catacombs before, I cannot compare these with others; and our examination of these was so hasty and imperfect, that I can say but little about them. We entered a number of subterranean apartments, of different sizes. The rooms are altogether excavations in the solid rock. We observed a great number of small excavations, like coffins of different sizes. Our ecclesiastical guide told us, (and others have told us the same,) that there was an avenue which led to *Boschetto*, (two miles distant,) and another which led to *Valetta*; but these and some others have been closed up because many persons, venturing in too far, had never returned. On my telling him, that when the Saracens possessed Malta, Christians used to live in caverns and catacombs, he said that was impossible, for there were no Christians in Malta before the time of *St. Paul*. I was not able to convince him, that *St. Paul* was here long before the time of the Saracens. *Bres* considers these catacombs as the work of the Greeks, who settled in Malta. From the catacombs we went to the *Boschetto*, a place distinguished from almost every other spot on the island, for

its groves of fruit trees and a delightful fountain. In the course of the day, I had considerable interesting conversation with the gentlemen who accompanied me. How delightful to see military officers, who unite with agreeable manners and extensive information, humble and ardent piety!

Condition of the People.

The island contains about 25 lasals or townships. A lasal includes a village and the surrounding country. The inhabitants are generally poor, and many of them live miserably. At least this is true, and most emphatically true, if we compare them with the people of the United States. Their situation in regard to literature is deplorable enough. The great body of the people, and in the country almost all without exception, know no language but the Maltese. This scarcely deserves to be called a written language. It is a dialect of the Arabic; but the Arabic alphabet is totally unknown to the Maltese. In writing letters, in their own dialect, they always use the Roman character. I have seen no books in their language, except a Popish catechism, the Gospel of John, a grammar and a dictionary. The catechism was published by the bishop, for the religious instruction of children; and is the only book, that is generally known among the common people. Of the laboring class I am told very few can read even this, though perhaps they may have learned it when boys. The Gospel of John was translated under the superintendence of the Rev. Mr. Jowett, and printed by the Church Missionary Society. This has but just begun to be circulated; and the circulation of it will probably be attended with difficulty. It can, however, scarcely fail to be useful, both in a religious and literary view. The Gospel of Matthew is now in preparation. The grammar is by *G. P. F. Agius*, an ecclesiastic; and the dictionary is by *Vassali*. These will be of use, no doubt, if the language ever comes to be cultivated; but, at present, the Maltese are very little the wiser for them. There are schools in the different villages, in which children are taught the catechism; often however by rote, without ever learning to read. Out of *Valetta*, such a thing is seldom heard of, as a woman being able to read.

School of Camilleri.

There is now a very interesting school in operation at the lasal Zeitoon. It was commenced in 1818 by *Don Luigi Camilleri*, a Catholic priest. He is a native of Malta; but his mother was a Spaniard; and he had his education, and passed 35

years of his life, in Spain. He came to Malta about eight years ago; and, after considering in what way he could best promote the welfare of his countrymen, he determined on establishing a school at Zejtoun. The lasal contains about 4,000 inhabitants. He began a school with 30 or 40 boys. Mr. *Migino*, the Spanish consul, became acquainted with his plans, and gave 700 pounds sterling to build a house for the school; and, before his death, which happened not long after, he bequeathed 100 pounds more to the school. In January 1821 the school was opened, in the new building, on the Lancasterian system, with about 80 boys. This year a school has been opened in another apartment of the same building for girls. There are now about 100 boys and about 50 girls. Don Luigi receives no compensation for teaching; and the incidental expenses of the school are defrayed by donations and subscriptions, among his friends. He seems engaged in his work with a zeal truly laudable. He earnestly desires to see his countrymen more enlightened, and less superstitious. I made some inquiries of him one day concerning the education of the people in the country. His reply was; "Not one in 100 knows how to read; among the women, none at all." Were the island blessed with a few more such men, the prospects of the rising generation would brighten.

Literary Institutions.

There is a school, or college of some sort, at Citta Vecchia; but I know little about it. The principal literary institutions of the Maltese are the Library of the Knights, and the College of the Jesuits. Both these are now in the hands of the government. The library is open at certain hours, every day except feast days; and all persons have free access to the books, but no book can be taken from the room. A large part of the volumes are in Latin; many in Italian; some in French and other languages. There are very few modern publications among them. The whole number of volumes I believe, is 50 or 60,000. It was founded by a knight in 1760, who gave 9,700 volumes. Afterwards, whenever a knight died, his books were added to the public library. Formerly the Jesuits had a large establishment here. What was then their college, is now the university of Malta. Its funds have fallen under the management of the English government, but are still devoted to the support of the institution. There are 15 or 20 professors, and perhaps 200 students. Dr. Naudi is professor of chemistry in this institution. I apprehend the stipend of the different professors is not very great.

There is a Lancasterian school in Valetta. Mr. Joseph Naudi, a brother of Dr. Naudi, is the master. He learned the system in London, and engaged in his present useful work in 1819. The government gave rooms for the purpose in one of the public buildings. The school now consists of 200 boys and 150 girls. The whole number that have been admitted from the first, is 606 boys and 330 girls. There are now six Jews in the school. The course of instruction, I believe, is the same as that pursued in the Lancasterian schools in England. The expenses, amounting to about \$800 a year, are defrayed by a Society formed in Malta for the purpose, and consisting of English residents and Maltese. Sir Manly Power, the Lieut. Governor, is patron of the school. In Valetta, a great part of the inhabitants speak Italian, and the children of respectable families are taught to read and write it. In many families, French is also taught. Men of business sometimes speak English. A newspaper is printed twice a week in English and Italian, by the government. Generally speaking, the inhabitants of the island have neither means nor inclination, for cultivating literature and the sciences. Should they continue permanently under the English government, a most happy change in this respect may be anticipated.

Religious state of the People.

In regard to religion, I apprehend the Maltese must be considered among the most dutiful and devoted sons of the church of Rome. In the bishop's catechism, in reply to the question, "What do you believe?" the child answers, "I believe all that which our Holy Mother Catholic Roman Church believes and teaches." Probably few of the Maltese could express their creed more correctly, or assign any better reason for it. My Arabic master, who is a priest, has told me, "We ought to believe *blindly*, whatever the church says." The Pope sometime since sent permission to relinquish a considerable number of the festivals, so far as to labor during the day, after attending mass in the morning. But the Maltese (whether excited to it by their priests or not I cannot say) refused to comply with the new plan, and strictly observe all their festivals as before. The ecclesiastics are very numerous. The streets seem always full of them. The whole number in Malta, I have not been able to ascertain. Some say 500; others 1,000; and others say not less than 3,000. Only a small number of these are preachers. The others find employment in saying mass, hearing the confessions of the people, visiting the houses of the people at certain seasons to bless them, ad-

ministering the sacraments, &c. A certain course of study is requisite, as preparatory to the office; but after being once ordained, study seems to be very generally neglected. I have sometimes asked the Maltese, why their priests, since they are so numerous, do not establish schools, and teach all the children and give them a good education. The answer generally is, either that they are too ignorant, or too lazy. It often happens, on the Sabbaths and great festivals, that public processions pass through the streets. A large company of ecclesiastics, in their sacerdotal robes, with lighted candles in their hands, bear along the image of the saint, to which the multitude reverently uncover their heads. When any person is supposed to be dying, some priests go with the host, or consecrated wafer, to administer it to the sick person, accompanied by several boys in white robes, who gingle little bells, as they pass through the streets. The people who are in the streets, kneel as the host passes. *In vain do they worship, teaching for doctrines the commandments of men.*

A Jew.

I have become particularly acquainted with only one Jew in Malta. His name is Abraham Cohen. He is a native of Leghorn; and, while in that city, his attention was seriously excited to Christianity many years ago, by intercourse with Catholics. To prevent his being baptized, his father sent him to Tunis. After remaining there several years, he came to Malta. Here he met with Mr. Wolff, who spent much time in giving him instruction. He speaks of Mr. Wolff as the means of opening his eyes to see the truth. He has since received instruction from Mr. Wilson. I had several interviews with him. We read the Scriptures in Hebrew and Italian, and conversed at some length about the Christian religion. He seemed fully convinced of its truth and desired further instruction. He desired very earnestly to be baptized; but he knew so little about real Christianity, and the evidence of his real conversion to God was so uncertain, that we felt it a duty to defer his baptism, for a time at least. On his leaving Malta for Corfu, I gave him a Hebrew Bible for his own use, and 100 tracts to distribute. God grant that we may soon see many Jews in the same, or a still more favorable state of mind.

Turkish Merchants.

On my arrival in Malta, I occupied a room in Dixon's hotel for a time. A com-

pany of Turks were lodged in the same house, who were returning to Egypt from Italy, where they had been on commercial affairs for the Pasha. I one day showed them an Arabic Psalter; and, after I left the house, they sent to me, by their interpreter, to borrow it. I sent them a Psalter and a Testament. Some weeks after, their interpreter returned the books and told me they had read the whole of the Psalter and most of the Testament. I inquired what they said. He replied, "They said that a great part of these books was taken from the Koran; but I told them the Koran must be rather taken from them, for they were written first. They said, it might be so."

Prediction respecting Bible Societies.

This interpreter, who is also their physician, is a Greek. He accompanied me to the annual meeting of the Malta Bible Society, and once heard Mr. Wilson preach in Greek. He at first supposed the Bible Society was a new system of religion. I gave him an account of the principles and objects of the institution, and put into his hands some tracts. He said, "If the Bible Societies continue their operations twenty years, this *machine* (a name which he gave the ecclesiastical system of the Catholics and Greeks) will be destroyed." In one of our interviews, I spoke at some length of the difference between the Christianity of the Apostles and that of the oriental churches of the present day. He seemed rather a free thinker. I endeavored to describe the two extremes of superstition and infidelity, and the golden medium of pure, primitive Christianity. He is one of a considerably large class of persons, who cannot be called believers in revelation, and yet scarcely deserve the name of deists. They disbelieve what passes for Christianity in these countries; and whether they believe in any revelation or not, they themselves scarcely know. They disbelieve, however, not so much from any supposed want of evidence in favor of original Christianity; as from the monstrous absurdities and ridiculous ceremonies, which constitute all that they have ever seen of religion. Superstition and infidelity are two extremes, which approach near to each other; and the human mind makes an easy transition from one to the other. Hence, when the chains of superstition, by which the minds of the orientals are held in bondage, come to be broken, infidelity is too often the consequence.

INSTRUCTIONS OF THE PRUDENTIAL COMMITTEE TO THE REV. WILLIAM GOODELL, AND THE REV. ISAAC BIRD, ABOUT TO BE ATTACHED TO THE PAL-ESTINE MISSION, DELIVERED BY THE CORRESPONDING SECRETARY, IN THE PRESBYTERIAN CHURCH, CEDAR STREET, NEW YORK, ON THURSDAY, DEC. 5, 1822.

AFTER a brief introduction, in which the urgency of the call that could induce the missionaries to leave their native land, is described, the instructions were delivered, with some slight variations, as follows:

DEAR BRETHREN,

Proceeding from this place to Malta, you will there seek a temporary residence, and prepare yourselves for ulterior duties. The first thing, which will claim your attention, is the thorough acquisition of the languages spoken on the shores of the Mediterranean, and by the inhabitants of Western Asia. In this labor you will derive great assistance from your brethren now in the field, who have trodden the same path before you; and whose solicitude for your improvement and effectual co-operation, will add a peculiar value to their fraternal directions. Nor will you find these studies barren of good. Almost all your translations, which in other cases would be a mere scholastic exercise, may be turned to an immediate account, in the promotion of religious knowledge among the multitudes around you. Not a tract, or a school-book, can you publish, in any of the languages spoken in those interesting regions, without finding a great population in need of it, and numbers anxious to receive it.

This consideration is particularly important, as the liberal provision for the press, now established with the permission of the local government, and probably just commencing its operations, affords great encouragement to your evangelical labors. It may be rationally hoped, that this distinguished advantage, possessed at so early a period of your mission, will not only greatly aid you, in every department of your work, but operate as an example of successful enterprise, and thus exert a salutary influence upon other missions at their commencement. What can be more animating than the thought of dispensing the lessons of heavenly wisdom, in the form of portions of Scripture, school-books, and tracts, to so many different classes of persons, many of them just awaking to thought, to inquiry, and to the consciousness that they are rational beings. What a delightful agency must that be, which shall give a happy impulse to the characters of mul-

titudes, who are preparing to take a different part in the affairs of mankind, from any that their fathers have taken. The spirit of the age is at work in many countries. Stupendous results must be expected. Happy they, who are engaged in turning every change, in the circumstances of men, to some good account in their divine Master's cause. Malta is a place eminently favorable to the diffusion of knowledge, and to missionary enterprise. That indefatigable laborer, Mr. Jowett, has written to the Society, under whose direction he acts, that he could find abundant employment there for twenty able and faithful missionaries; and that, by the time these were fairly engaged in their work, or fitted for active service in other countries, there would be room for twenty more. It is in a high degree probable, that this will be a radiating point, whence light will be sent forth into all the surrounding countries, for many years to come. The salubrity of its climate, the security afforded by the present government, the free communication which is thence maintained with all the ports of the Mediterranean, and the fact that so many foreigners resort thither from distant regions, afford great facilities for the accomplishment of benevolent designs.

Your ultimate destination, with the blessing of the Lord of missions, is the land of Judea; and the particular place of your residence, the ancient city of David. It is far from your wishes to cultivate a superstitious reverence for any place on earth; or to indulge the thought, that the humble, believing soul may not as easily rise to heaven from the most retired corner of the globe, as from this centre of the ancient world, consecrated by the prayers of patriarchs, and the blood of martyrs. Yet who could behold without emotion those hills, on which Moses fastened his dying eye from beyond the Jordan? Who could survey without intense interest the plains and fountains, with which Joshua and Samuel, Elijah and Isaiah, were once familiar? Whose mind would not be struck with awe, as he looked upon the place, where the stupendous plan of the world's redemption was unfolded? the country, where He, who was the Son of David and the Son of God, appeared in the form of a servant, wrought miracles, uttered his divine instructions, illustrated his teaching by his own spotless example, and offered up his life as a sacrifice for sin? the city, where he rose from the dead, comforted his disciples, commanded them to publish the Gospel throughout the world, and whence he ascended to heaven?

You will endeavor, dear brethren, to fix yourselves in this interesting spot, as soon as you can do it with the requisite prepa-

rations, and with the prospect of making a judicious application of your powers and faculties to the spiritual wants of the people. After three months residence at Jerusalem, your beloved brother Parsons considered it a place of unrivalled importance, as the centre of missionary operations; and one that is to be occupied, if possible. It comforted him, on his dying pillow, that God had enabled him to act as a pioneer to succeeding laborers.

If ever there was a missionary station, in which the persons engaged would be continually prompted to fidelity, that to which you, dear brethren, are assigned, is the very station. Every time you cast your eyes on Gethsemane and Calvary, you will be reminded of the sufferings which your Savior bore for your sins, and for the sins of your brethren of the human family. When you walk over Mount Olivet, you will think how frequently the same glorious Personage, in the days of his humiliation, passed that way, on his visits of kindness to the friends whom he loved. As you look back upon the devoted city, in which the abomination that maketh desolate has so long been set up, you will remember with what compassion and tenderness the blessed Jesus wept over it. As you cast your eyes to the south, you will see the village of Bethlehem, where the wise men worshipped the infant Savior; as you turn to the north, you will gaze upon Mount Zion, so long the emblem of the church on earth and the church in heaven. By all these external objects be excited to unremitting diligence, to laborious industry, to a close and humble walk with God, to ardent aspirations after eminent holiness. The very stones of the pavement would seem to cry out against unfaithfulness in this consecrated region; as the very hills and vallies would lift up the voice of joy and gratulation, at the revival of genuine religion in a place, which formerly enjoyed the peculiar presence of Jehovah, but has now lain, for so many dark and dismal ages, under the distinct and visible expression of his anger.

In considering Western Asia and the neighboring parts of Africa, as fields of missionary labor, it is obvious that a large portion of present exertions must be applied to exploring the state of these countries, and opening channels in which the waters of life may hereafter flow to refresh many nations. It is probable that one of you, in company with one or more of your brethren now in the field, may find it conducive to your great design, to spend every winter, for many years to come, in exploring tours. Egypt now presents a very inviting aspect to inquiries of this sort; and is favored with a more enlightened government, than any other country under

the domination of Mohammedan rulers. The press is there beginning to exert its influence; and a favorable prospect appears of introducing schools, on an extensive plan. While travellers are ransacking the most remote corners of this ancient seat of the arts, from motives of curiosity, or of gain, shall not the church have her agents employed, not to rake out, from the dust of thirty centuries, the remains of dead men; but to impart to men dead in sin that eternal life, which is brought to light in the Gospel.

It may be thought, that the present troubles in the Turkish empire will interpose a serious obstacle to missionary efforts. Suffer not your minds to be discouraged by this apprehension. The precise issue of the present political commotions, in that part of the world, we do not pretend to foresee; but it is the opinion of men best informed on the subject, that the result will be, and at no distant period, favorable to the dissemination of knowledge and religion. But suppose it were otherwise; and, to the view of the mere politician, nothing appeared in prospect but interminable ages of cruel oppression—of bloody superstition and relentless massacre;—is the opinion of the mere politician to be the rule of duty for the Christian church, in regard to her operations for the diffusion of light and life in the regions of darkness and moral death? Is she to remain inactive and inglorious, and to defer her spiritual conquests, till the god of this world is willing to surrender his dominion, and to release his victims? Is she never to read the plain command of her Savior, written as with a sunbeam, till, through the glass of worldly wisdom, she can see plainly enough to spell out the ambiguous indications of political changes? The church is to enlighten the world, and not to wait till the darkness, which broods over the nations, shall dissipate itself. The principles of the Gospel are to control and to subdue the jarring passions of men, and not to suspend their divine influence, till these passions shall die without a struggle.

In whatever department of your labors you may be employed, dear brethren, let it be always your endeavor to discharge with vigor and fidelity the duties of each day. Whether you are occupied in preparatory studies, or in superintending the press; whether you are travelling in the passage-boat of an Egyptian canal, or pitching your tent on the east of the Red Sea, or spending your summers at the foot of Mount Lebanon; whether you read the Scriptures with pilgrims in the Holy City, or issue from its gates with Bibles and tracts to be distributed in Armenia;—whether in the house or by the way, in

the city or the field, remember that you are the servants of Christ.

For many years, during the period of your education, you have been preparing for this day. No time is to be lost. You will find multitudes of perishing souls, in every region which you visit. To them make the proclamation of mercy, through faith in a Savior. Disregarding modes and forms, as things of quite inferior magnitude, aim directly at the heart. Press home upon the conscience the guilt of transgression, and the lost condition of the impenitent sinner. Thus may you hope, by a declaration of the simple truths of the Gospel, to gain attention, to impress conviction, and, by the blessing of God, to produce an entire renovation in the character of some immortal beings, who shall be the seals of your ministry, and the crowns of your rejoicing, in the day of the Lord Jesus.

A delightful part of your duty will be to cultivate the most endearing union among those, who are embarked in the same cause: not only with your brethren, attached to the same mission; but with the missionaries of other societies, the agents for distributing Bibles and tracts, travellers who wish to promote the progress of Christianity, and all who love your Savior and wait for his appearing. The hearty co-operation of men belonging to different communions, and engaged in different employments, you will endeavor to secure for the extension of our common Gospel.

Let it be an object with you to discover new modes of access to the minds of the people where you may be, and the speediest and most efficacious method of bringing divine truth into contact with the conscience and the heart. Probably great improvements are yet to be made, in both these respects. Paul declares it to be a characteristic of pagan nations, that they are *inventers of evil things*; and it should be a prominent trait in the character of those, who aim to subvert paganism, and every false religion, that they are *inventers of good things*. Do not suffer yourselves, however, to be led astray by crude speculations or hasty conclusions. In regard to any measures for the prosecution of your work, examine faithfully, judge deliberately, and act perseveringly.

You go, dear brethren, as ambassadors in a double capacity. In common with all the ministers of Christ, you are his ambassadors to your fellow sinners, charged to proclaim the glad tidings of his pacification, and to urge the acceptance of his gracious offers. You are also ambassadors from the churches in this country to their suffering fellow men in the eastern world. From a continent but recently discovered, you carry back the knowledge of the Scrip-

tures and of salvation to regions where flourishing churches once stood, but where the power of religion has long ceased to exist. As our Christian community cannot go in a body to deliver the message of their Lord, they send you to deliver it for them. Whatever you have learned of God's merciful designs to a guilty world,—whatever of the excellency of Christian society on earth as preparatory to the blessedness of heaven,—communicate all in the name of Christ, and as the messengers of our churches.

And now, beloved brethren, with most affectionate desires for your welfare, and that of the dear partners of your lives, who accompany you, we heartily commend you to God, and to the word of his grace. You go attended by the best wishes of numerous Christian brethren, with whom you are personally acquainted, and of still greater multitudes, whom you have never seen, though they are one with you in spirit, and rejoice with you in the same hope of an heavenly calling. Their prayers will continually ascend in your behalf, and will importunately ask, that divine wisdom may be imparted to you, and that, in the language of the Apostle, you *may not run in vain*. Let this thought comfort you, through the whole course of your uncertain pilgrimage.

Receive, then, the parting benediction of the Society, by whose instrumentality you are sent forth, and of American Christians, wherever scattered through our widely extended country. May the blessing of Abraham's God rest upon you. May you be defended from the pestilence that walketh in darkness, and the destruction that wasteth at noon-day. May your labors be prosperous in their beginning, and triumphant in their issue. May your lives ever bear a consistent and powerful testimony to the religion of your Savior. May you experience the full import of his declaration, *Lo, I am with you always, even unto the end of the world*. May you know what it is *to overcome*, in the great war, which the Captain of your salvation is waging with the powers of darkness, and thus you will be *pillars in the temple of your God, and go no more out FOR EVER*.

MISSION IN CEYLON.

JOINT LETTER OF THE MISSIONARIES.

Jaffna, Oct. 17, 1822.

A Native College Proposed.

THE most important design we now have in view is the establishment of a *Central*

School or College. As to the expediency of such an institution, we have decided; but have not yet the plan of it matured. For such an establishment there appear to us many important reasons. Indeed there seems to be a necessity for something of the kind.—Our reasons are summarily these:—

1. It will tend much to a more general diffusion of Christian knowledge among both the higher and lower classes of society.

2. By introducing the sciences along with Christianity, it will raise the standard of education, and strike at the root of idolatry.

3. In this college can be raised up *Translators, Native Preachers, Teachers, and Assistants*, who will be thoroughly instructed, and well qualified to communicate instruction to others. Men can also be trained up for public service under government, whose principles and habits will be such as to become, in various ways, auxiliary to the extension of Christian knowledge.

4. In this higher seminary, the boys in our boarding schools can pursue and complete their education under peculiar advantages. Having attended to certain preparatory studies in their several schools, they can be united in this, and taught under the superintendence of one person; whereas the boys in our different schools, on the further prosecution of their studies, will, otherwise, require much of the time and attention of each of us.

5. The college would prove a powerful stimulant to the boys, who are now pursuing their studies in our different schools, to qualify themselves for admittance to its privileges. Although the standard of education is exceeding low, yet learning is not altogether undervalued. One reason why this people are not better taught is, that they have not the *means* of instruction, nor are there any among them properly qualified to teach. Their system of education is very defective; and if it were not, their language contains very few treasures to enrich the mind.

6. Such an institution would recommend our missions to the government, by providing for the public service young men trained and educated in a manner very superior to any whom they now can employ; and would therefore contribute to the perpetuity of the establishment of the Board here.

7. For the establishment of such an institution we enjoy facilities, which, perhaps, cannot be found in any other mission in the East.

We have strength of our own to devote to this object.

We now have, or can easily obtain, any Tamul assistance which may be needed.

We have already under our care, boys to compose the institution; those, indeed, whose situation demands it: and our boarding schools would always be nurseries to such a seminary.

The expenses of such an establishment would not be so small in any part of India, as in this district.

Contemplated Enlargement.

We also contemplate the establishment of at least one *native* station, and shall probably take some measures for this object soon. It will not materially increase our expenses, but will add something to the expenditures in the building department, and will probably add a few more schools to our list. The state of our mission seems now to require us to make considerable appropriations for the procuring of the Scriptures, tracts, and school books. We still hope for a printing press; but should we be disappointed in this, we must look for supplies elsewhere. We shall, therefore, find it necessary to devote the full amount of what has been sent for the printing department to this object, and should be glad to exceed it. Should all our lives be spared, and we be able to occupy the five stations now established, we must soon make permanent repairs at *Manepy*, which will of course draw heavily on our funds. In the course of the next year, we shall expect to enlarge somewhat the number of our free schools.

The Charity Boarding School.

Your request concerning a list of the children supported in our families, shall be complied with as speedily as possible. Though we have been more or less particular in the journals of the different stations, to satisfy our benefactors in regard to the children they support, we are sensible that a connected and particular account of all the children in the mission may be very necessary. Such an account we are now preparing. On this subject we are sorry to know, that there has been and still will be disappointment, because the children to be named and supported are not all obtained. But we have done what we could, knowing the anxieties of the public, and especially of those who support the children. And while the want of funds has, to a great extent, prevented our progress in this branch of our labors, it must not be concealed, that we have been somewhat disappointed in not obtaining such children, as seemed worthy of support: and, also, that we doubt the expediency, as well as practicability, of exceeding very much their present number. We trust, however, that the number finally obtained, will equal

the number, for whom support is or may be obtained?

Obituary Notice of Mr. Richards.

Since our letter of May last, but few things of an interesting nature have transpired. Our prospects generally are encouraging. While, as a mission, we have received much at the hand of God, which demands our gratitude and praise; we have also received much to teach us to be humble and watchful. Last year Mrs. Poor was taken from our number. Now Mr. Richards. Another voice speaks to us from the grave. Our elder brother is no more. Brother Richards, who was so long burdened with sickness and pain, has gone to his heavenly rest. It was not till June last, that our fears concerning him were more than usually excited. At that time, his disorder began to prey upon him with increased violence, and continued to do so till the day of his death, which was on the third of August. Some time previous to this last violent attack, he seemed to have an impression, that the time of his departure was at hand. His mind was led much to self-examination, and to a review of the past, that he might, if it were possible, find every false ground, upon which he rested for acceptance with God. This self-examination resulted in a confidence of his good estate. This confidence appeared to attend him to the hour of his dissolution. Certainly death was to him disarmed of its terrors. He hoped for a release from pain only in death, and in the enjoyment of his Savior. His sufferings were long and severe; but we doubt not that the voice, which by disease was so long forbidden to join us in prayer and praise, now bears a part in the song of Moses and the Lamb, with the company of those, who through faith and patience have inherited the promises. On Sabbath, August 4th, we assembled at Tillipally to pay the last tribute of affection to his remains. At the house we engaged in devotional exercises, and then followed the corpse, which was borne by the native members of our church, to the grave, where an appropriate address was made to the spectators. We cannot do justice to our own feelings without saying much more respecting our departed brother, than the limits of this letter will admit. We shall therefore soon forward to the Committee a detailed account of his last sickness and death. We cannot, however, close this account without saying of him, "the memory of the just is blessed."

Interesting Case of hopeful Conversion.

With regard to our labors generally, we are happy to say, that they continue to be

blessed. Since our last communication, there has been one addition to our church from among this people. The case of Philip, the individual admitted, was one of particular interest. About six years ago, he came into possession of a New Testament, the reading of which was blessed to the hopeful conversion of his soul. Two years ago, he commenced, of his own accord, unknown to any Christian friend, publishing a knowledge of the Savior to his countrymen. A few months since, Providence brought him to our notice; since which time, he has lived at Tillipally, studying the Scriptures, and laboring among the people. The evidence he gives of love to God and man, is in a high degree satisfactory. For further particulars respecting him, we refer you to an account to be forwarded by Mr. Poor.

In our last letter we mentioned two individuals, whom we considered as candidates for admission into our Church. Beside those, there are now three others, who give some evidence of having passed from death unto life. And, in almost all our parishes, there is one individual, or more, who, although they give no evidence of piety, are apparently seeking after the truth. Some cases of this nature have excited great interest. We have much reason for gratitude to God for the good measure of grace, which he has bestowed upon our little flock, so that even the lambs thereof have been enabled to glorify him.

Labors of Native Preachers.

The labors of our native preachers continue to increase and to occupy a more and more important sphere in our mission. As we ourselves have acquired strength by the advance made in the native language, their labors as interpreters have become of less importance, and instead of being our medium of communication with the people, they have now become, in a more important sense, themselves preachers of the Gospel. They have heretofore been principally occupied nearer home, but are now beginning to itinerate at a greater distance among the people, and generally spend five or six days of each month either separately or unitedly, on the islands adjacent, or in different parts of this district. For itinerating in this way they have peculiar advantages, many of which it is impossible for us to possess ourselves. They can leave home without neglecting other duties which are essential to the interest of the mission, and they can, with less exposure, endure the fatigue and inconvenience which attend such tours in this country. We have in this way done something, and hope still to do more; but our labors must necessarily be limited.

Agreeably to the instructions of the Board, we have adopted a plan of polity, by which we intend to be governed should it be approved of by the Committee. We trust, dear Sir, that we always have a remembrance in the prayers of those who love Zion. The confidence that our beloved patrons at home take a lively interest in all our concerns in this distant heathen land, and that they bear us continually on their hearts at the throne of grace, affords us much comfort and encouragement in our work.

We remain, dear Sir, affectionately yours,

BENJAMIN C. MEIGS,
DANIEL POOR,
MIRON WINSLOW,
LEVI SPAULDING,
HENRY WOODWARD,
JOHN SCUDDER.

The plan of a *Central School*, to grow up hereafter into a *Native College*, under the direction of the American missionaries in Ceylon, will commend itself to the judgment of well informed Christians. Perhaps no missionary effort has been more universally approved in this country, than the institution of a college at Serampore, for the purpose of educating future missionaries. Mr. Ward, when pleading the cause of that contemplated seminary, was every where received with great cordiality; and the object he had in view was every where considered as eminently worthy of patronage. We cannot doubt, that any promising institutions, founded by our countrymen to aid in the advancement of Christianity, will meet with an encouraging reception. We do not recommend donations to this specific object, however, till the form of the institution shall be developed, and application shall be formally made to the public in its behalf.

MANEPI.

Extracts from Mr. Spaulding's Journal.

(Continued from vol. xviii, p. 385.)

Dec. 9, 1821. As the natives have been reading the life of Canevady to day, in the temple near the house, I have spent some time, in listening to the manner of their reading. The Pandarum reads. His articulation is very rapid, and his voice modulated by a kind of song according to the measure of the verse. This kind of song in reading is universal, even in prose. They pronounce one, two, or three lines with the same modulation; then raise the voice higher, or drop it, at pleasure, dwell-

ing on each note long enough to pronounce a number of words. Not unfrequently they read on each of the notes contained in an octave on a scale of music, and their songs of different kinds of verse amount to at least eighteen, probably more. As their principal books are written in poetry, and are of course unintelligible to the people in general, it is the common practice to have one to read the book, and another to give the sense. They speak alternately, and I am often reminded of the passage in Neh. viii, 8, when "they caused them to understand the reading," by giving the sense. Many parts of this and other histories of their gods, instead of inculcating the holy principles which Ezra and Nehemiah were anxious to make known, are too obscene for any but heathens to listen to; and even *they* are not so entirely destitute of shame, as to admit the females to listen at all times to the history of their gods. What could be expected of people devoted to the service of such deities.

Worship at a heathen Temple.

13. Early this morning people began to flock to the temple near us, and to bring cocoa nuts in great numbers. I soon understood that it was a *great day*. Every thing, however, was still, until just as I closed the forenoon worship, when the drums, accompanied by two or three other musical instruments resembling our trumpets and French horns, began their jarring noise, as a signal for people to attend. Nothing was done excepting by way of preparation, until one o'clock. The temple is a small building with mud walls, divided into the inner and outer court. In the inner court is the image of Pullagar or Canevady. No one can enter into this but the priest. The outer court is for the people. This was lined with cloth in the inside, and many ornaments of leaves and branches are hung in every direction. In the middle are two altars for a sacrifice, on one of which is the image of a rat, the fabled conveyance of the god. Before the temple were two plaintain trees with fruit on them, set out for the occasion. About a thousand cocoa nuts were prepared for the ceremony. Near the two altars, were two large brass candlesticks, about four feet high, with the likeness of a peacock on the top, each prepared for a number of lights. After these were lighted, the first thing done was to bathe the god. For this they took a large copper kettle, and filled it with the water of the cocoa nuts. This they carried into the inner court, and gave the god a full bath; after which they gave him a number of shower baths with the same kind of water. This done, he was dressed and adorned with flowers for worship.

The people, then amounting to five or six hundred, many of whom were the chief in the parish, and some from other parishes, drew themselves up in two ranks, each side of the door leading into the temple, and extended themselves for many rods in front, so that all could have a peep at the god when the curtain should be drawn. All was now ready. The drums and other music,—if it could be called such,—waxed louder and quicker, as a token that the god would soon deign to make his appearance. All stood in silent gaping expectation, each having his eyes directed towards the door of the inner court, and, at the same time, showing, by the moving of their lips, that they were invoking the supposed god. On a sudden the curtain was drawn. All instantly bowed themselves down before their god, raising their clasped hands above their heads, and occasionally striking their foreheads with their fists, and muttering their praises aloud. That the people might have a more distinct view of the image, the priest first waved a triangular chandelier having about a dozen lights, slowly around the figure, showing every part. After that a large flame of fire was kindled in a censer. After this, three large lights. In these censers were camphor and aromatic substances, which, when burning, filled the temple with incense. Every time the lights were exchanged to give a new view of the image, the people bowed down and repeated their prayers and ceremonies. Notwithstanding all the light, however, a few spangles of tin, tinsel, silver, and perhaps gold, hanging round the hands, head, and trunk of shapeless Canevady, was all that could be seen; while he, in his darkened den, was insensible to the honors conferred upon him by his deluded followers.—Another scene now presented itself. About a hundred of the poorer class gathered round a large stone, on which the remaining cocoa nuts were to be broken. Four or five athletic men were selected to throw them, and the others stood ready to seize the scattered fragments. As soon as they began to dash them on the stone, all rushed in, and each strove to get the greatest share. During the whole time, in which nearly five hundred cocoa nuts were broken, nothing but pushing, quarrelling, strife, and noise, was to be witnessed; and not a few little boys were thrown down, and run over, notwithstanding all the authority that could be used by the higher classes. Even the poor pandarum was glad to retreat, after a vain attempt. Thus ended a scene not unfrequent among this people. Indeed I may have an opportunity every day of witnessing the same ceremony, with the little difference of numbers and noise. I have been the more particular in this account, because I wish to let

you know what an exhibition of heathenism takes place every day in Manepy. The expenses of this ceremony to day, have probably been, exclusive of the time spent, about eight Spanish dollars. But when we consider that within two miles of the church there are five such temples, besides about the same number of smaller ones, and that there are at least twelve great days in each year, besides the daily offerings, which are proportionately liberal, and the constant gifts to the Pandarum, or beggars, we can estimate the expenses of heathenism at no small sum. Especially we must consider it a tax upon the people, who are by no means wealthy. I do not hesitate to say, that, on a very moderate calculation, people in America are able to give ten dollars, as often as these give one, and that a common parish there, can give as many thousands, as the people in Manepy give hundreds.

22. I am often reminded, in this cold, damp weather, of the provision made in the Mosaic law concerning taking clothing for a pledge. "Whereon shall he sleep?" Ex. xxii, 29. These people have no other covering at night, than thick cloth on which they always sleep.

23. Sabbath. After returning from meeting, we sat down, as we sometimes do at such seasons, in the veranda of our little house; talked over the events of the day; and concluded the whole by singing the 109th Psalm, which was rendered doubly sweet and solemn, by a still pleasant twilight, and by the thought, that when our labors on the Sabbath are ended, the labors and praises of the great congregation in our native land, are but just begun.

New Bible Society.

31. To-day have attended at the formation of a branch Bible Society at Jaffna. There has existed, for about six years, what was called a sub-committee of the Colombo Bible Society; but it has been confined mostly to missionaries. It was thought, that by enlarging the plan, and by making the object more general, much might be effected. Every thing relating to the subject to-day, has far surpassed the expectations of its warmest friends. Subscriptions already amount to more than *eight hundred* rix dollars.—Thus closes another year, which has far surpassed any one before it, in the blessing it has conferred upon the inhabitants of this district.

Jan. 1, 1822. To day, we have been called to bury the little daughter of brother and sister Richards. The afflicted parents were greatly supported. They leaned upon the sovereignty of God, like faith upon her anchor, and smiled at the prospect, which seemed not far distant, of

knowing and rejoicing in what now looks dark and mysterious.

16. Brother Woodward has returned from Calcutta. By him we received large packages of letters and pamphlets from our dear kindred and friends. They would not fail to write often, if they knew what a luxury, in this corner of the world, even a short letter is. We feel very much refreshed by the recital of facts, and for a little season are lost in the midst of our friends in that happy favored land. We hope, in this way, often to be made "partakers of your joy," and to be made to feel that we are *fellow laborers*.

18. Have spent this day at Oodooville, where most of the brethren and sisters were collected. Many things have occurred, both at that station and in the mission generally, to make a day of thanksgiving peculiarly desirable. It was a very interesting refreshing day, and the spirit, with which we closed this little interview with the doxology in Old Hundred, reminded us of days still dear to our memory.

20. This afternoon preached to an unusually large collection of people at Navale, after which I had an opportunity of explaining to a number of Catholics the nature and fruits of repentance. On my return, called to see a sick man. His brother on seeing me said, "O! what a good man, to condescend to take so much trouble for us. I know not why we are thus favored. I think it must be because we performed some great charity in a former state." This notion of transmigration is universal, and the good they receive in this world is because of their good deeds in some former existence; so that all we do for them in this world serves only to show how much we were indebted to them before.

Violent Temper of the People.

March 1. All the people engaged in reaping, threshing and securing their rice. This is the last of their harvesting. To day hearing a great noise in the field near the house, I went out to inquire into the cause. As soon, however, as I saw about twenty of both sexes gathered round a stack of straw, and quarrelling about carrying it, I stopped and looked on. What most attracted my attention was the feeling exhibited by two or three women, who stood at a little distance from the rest, with their faces turned towards the temple. They raised their hands over their heads, and called upon their god to send the cholera and destroy the offending party; prayed they might all die; and then wringing their hands, smiting their bodies, and throwing dust into the air, bowed down towards the temple at the same time, calling on the god

to destroy the offenders. This was done many times. One of them turned to me, and in nearly the same manner besought me to interfere. Nothing can exceed the anger, fury, and malice of this people, when thus excited. Their motions are very quick, their look wild and fierce, and their imprecations awful.

Brief Summary.

4. By reading the above journal, you will be enabled to understand what our labors have been, and what our prospects now are, in Manepy. In addition to those particulars, it should be stated, that there are five free schools attached to this station, in which, before the cholera prevailed, there were a little more than two hundred boys, who attended constantly. In three of these schools, female children attend, and in one, there were six little girls of good cast, before the cholera appeared. Of the manner in which I conduct these schools, and of the weekly accounts of the masters, I need not say any more, than to refer you to the journal of Oodooville, which was forwarded to you before I left that place; as my method is the same as that, which brother Winslow and I adopted there. It may be proper, however, to observe, that the schoolmasters have on Saturdays recited two Gospels, and part of another, and that I have endeavored to make them understand what they have recited.

Our prospects for a boarding school, are as good as we could expect. We already have eight scholars; all but the three from Oodooville are, of course, upon trial, as it is but a few days since the school was commenced. Of the three, we have named the oldest *Thomas Adams*. He continues to deserve the character we gave him in the journal of Oodooville. The next boy, *R. W. Bailey*, (about 13 years old,) is a very zealous, ambitious lad, thinks and speaks quick, and we hope will hereafter be extensively useful. The youngest, *S. Payson*, (about 11 years old,) is amiable and persevering, and possessed of a good share of native talent.

They have all, at times, manifested more or less concern for their souls; but neither gives evidence of a change of heart. They are sometimes affected when we tell them, that those, who support them, often pray for them. We trust they will never be forgotten. We have evidence, in the conversion of so many belonging to the boarding schools, that God is intending to make these schools great blessings to his cause here; and we hope they will always be remembered in the prayers offered up for this mission. Our encouragements at this station, in all the objects of this mis-

sion, are as great as we could expect, considering the short time we have occupied it, and that for nearly three months almost every thing has been checked by the cholera.

Permit me now, my dear Sir, to conclude this journal, by recording the manifold mercies of God to me, and to Mrs. S., in permitting us to labor to make known to the heathen the way of salvation through Jesus Christ; in giving us, as we trust, the rich consolations of his grace; in making our path pleasant; in prolonging the life and health of our child; and, in a word, in supplying, with a liberal and unceasing hand, all our wants. "Bless the Lord, O our souls, and forget not all his benefits."

Pray for us that we may be found faithful, even until death. With Christian salutations, I am your fellow laborer in Christ Jesus.

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Extracts from Mr. Meigs's Journal.

(Continued from p. 77.)

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Charlotte Wright is now the eldest girl in the school. She came here in June, 1820. She is of the Covia cast, which is lower than the Vellale. It is the highest cast of slaves. *Charlotte Wright*, her brother *John Elliott*, and *Julia Ann Henshaw*, were, till lately, all slaves; though, as is very commonly the case here, their bondage was little more than nominal, as their masters never called upon them for any service. A few days ago, however, their cause came before the Provincial Court in this district, and they were all made free. *Charlotte W.* is a very fine girl. She is now about 13 years of age, of a very amiable disposition, and rather beautiful in her appearance. Her complexion and form very much resemble those of the Indians in our own country. She is not remarkable, however, for her love of study. She was too old when she came here to become a good scholar; especially when we take into consideration her entire ignorance of letters, and the short time that she can re-

main with us. Parents will not consent to make an agreement with us to have their daughters live here after they become marriageable; which in this country, it is well known, is at an early age. Besides having committed to memory the several catechisms, Scripture lessons, &c. she is able to read, with tolerable accuracy, in the New Testament. She has learned, also, to sew beautifully, and has at times been the subject of serious impressions.

Julia Ann Henshaw is cousin to *Charlotte Wright*. Her mother died while she was very young, and she was brought up by her aunt, the mother of C. W. until she came here to live. She is now about eight years of age. She is an amiable, pleasant child, and gives us but little trouble. She is tolerably attentive, both in her studies, and in her work. She has already committed several catechisms, Scripture lessons, &c. to memory, and begins to read a little in the Tamul Testament. The little girls spend a part of each day in learning to sew, and the other part in learning their lessons.

Jane Smith is a very interesting little girl, of about six years of age. She has no parents, brothers, or sisters, living. She came here in August, 1820, and has made about the same improvement in her studies, as *Julia Ann Henshaw*.

Though *Mary Smith* has left the school, it is proper to give some account of her in this place. It has been mentioned, in former journals and letters, that Col. Thomas Penson of Bengal, contributes annually one hundred rix dollars for the support of *Mary* and *Jane Smith*. They were named after "good mother Smith," as she was called, at the Cape of Good Hope. *Mary* joined the school August 16, 1819. She was then about eleven years of age. She remained in the school about one year and a half. In January 1821, she was married to a young man who is employed as a cook to our boarding school. He is a very decent and active young man, of the Vellale cast. They live near us, and attend meeting on the Sabbath. Her husband also attends morning and evening prayers in the church. For several months, during the past year, *Mary* has attended here daily, and assisted in instructing the small girls, and at the same time continued to make improvement in her studies. Besides learning to sew, she has committed to memory several catechisms, the ten commandments, the creed, the Lord's prayer, and several other short prayers for daily use. She has learned to read and write her own language. She reads in the New Testament quite intelligibly. Though we regret, that the customs of this country are such as prevented *Mary's* continuing a member of the school any longer; yet could

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Charlotte Wright is now the eldest girl in the school. She came here in June, 1820. She is of the Covia cast, which is lower than the Vellale. It is the highest cast of slaves. *Charlotte Wright*, her brother *John Elliott*, and *Julia Ann Henshaw*, were, till lately, all slaves; though, as is very commonly the case here, their bondage was little more than nominal, as their masters never called upon them for any service. A few days ago, however, their cause came before the Provincial Court in this district, and they were all made free. *Charlotte W.* is a very fine girl. She is now about 13 years of age, of a very amiable disposition, and rather beautiful in her appearance. Her complexion and form very much resemble those of the Indians in our own country. She is not remarkable, however, for her love of study. She was too old when she came here to become a good scholar; especially when we take into consideration her entire ignorance of letters, and the short time that she can re-

main with us. Parents will not consent to make an agreement with us to have their daughters live here after they become marriageable; which in this country, it is well known, is at an early age. Besides having committed to memory the several catechisms, Scripture lessons, &c. she is able to read, with tolerable accuracy, in the New Testament. She has learned, also, to sew beautifully, and has at times been the subject of serious impressions.

Julia Ann Henshaw is cousin to *Charlotte Wright*. Her mother died while she was very young, and she was brought up by her aunt, the mother of C. W. until she came here to live. She is now about eight years of age. She is an amiable, pleasant child, and gives us but little trouble. She is tolerably attentive, both in her studies, and in her work. She has already committed several catechisms, Scripture lessons, &c. to memory, and begins to read a little in the Tamul Testament. The little girls spend a part of each day in learning to sew, and the other part in learning their lessons.

Jane Smith is a very interesting little girl, of about six years of age. She has no parents, brothers, or sisters, living. She came here in August, 1820, and has made about the same improvement in her studies, as *Julia Ann Henshaw*.

Though *Mary Smith* has left the school, it is proper to give some account of her in this place. It has been mentioned, in former journals and letters, that Col. Thomas Penson of Bengal, contributes annually one hundred rix dollars for the support of *Mary* and *Jane Smith*. They were named after "good mother Smith," as she was called, at the Cape of Good Hope. *Mary* joined the school August 16, 1819. She was then about eleven years of age. She remained in the school about one year and a half. In January 1821, she was married to a young man who is employed as a cook to our boarding school. He is a very decent and active young man, of the Vellale cast. They live near us, and attend meeting on the Sabbath. Her husband also attends morning and evening prayers in the church. For several months, during the past year, *Mary* has attended here daily, and assisted in instructing the small girls, and at the same time continued to make improvement in her studies. Besides learning to sew, she has committed to memory several catechisms, the ten commandments, the creed, the Lord's prayer, and several other short prayers for daily use. She has learned to read and write her own language. She reads in the New Testament quite intelligibly. Though we regret, that the customs of this country are such as prevented *Mary's* continuing a member of the school any longer; yet could

Col. Penson now see Mary Smith, and behold how much she is raised above those who, a few years ago, were her equals, he would not think that his charity had been bestowed upon her in vain. The young couple appear happy in each other, and are enabled to support themselves very decently. As they are disposed to listen attentively to divine instruction, I have strong hopes, that they will ere long profit by it to their souls.

In giving some account of the progress, which the boys have made in their studies, it is proper to remark, that as the parents of almost all the boys and girls in the school are poor, the children, when they are brought to us, even though they may be eight or ten years old, are usually ignorant of the Tamul alphabet. This is a great disadvantage, as much time must be spent before they can learn the first principles of their own language, which they ought to have known at a much earlier age. Add to this the great difficulty of learning to read the Tamul language with propriety. Should a boy of good abilities at the age of six or eight years commence the alphabets of the Tamul and English languages at the same time, and devote equal attention to both, he would learn to read English much sooner than he would learn to read his own language.

EXTRACTS FROM MR. WOODWARD'S JOURNAL.

Batticotta, Feb. 26, 1822. Spent this afternoon in this village, testifying, from house to house, repentance towards God, and faith toward our Lord Jesus Christ. In many places, I was received in a very friendly manner, and had some favorable opportunities of making known the way of salvation. In one instance, however, I met with much opposition; indeed more than I have ever before witnessed.

Conversation on various Christian Doctrine.

In another place, when conversing with some men on the peculiarities of the Christian and heathen religions, one man inquired, "Whence originated your religion?" On being told, that it was revealed from heaven, he asked, "Why is such a revelation necessary?" I replied, "The condition of this people is abundant evidence of its necessity. They are ignorant, and would always remain ignorant, of the true God, were it not for this revelation, which God has made of himself; which he has sent to you; and which I now declare unto you. By this revelation you are taught how to worship God." "This,"

said he, "is altogether unnecessary. Are we fools? Do we not know how to show our respect and obedience to our fellow men?" I then inquired, whether the king would the sooner be constrained to show kindness to his subjects, by the multitude of their salams (bows) or by their love to his person and obedience to his laws? He acknowledged "by the latter." Then I explained, and he appeared satisfied.

27. Was visited this morning by a man from a neighboring village, who brought me milk and eggs as an expression of gratitude for my attention to his sick brother. I endeavored to shew his obligation to Christ, by whose command I had come to this country, and from whom I learned to visit the sick. This he acknowledged, but when I told him of the Gospel, which Christ had commanded me to preach, and of his obligations to receive and obey it, he turned and went away.

28. Spent this day in Mooly, a village in the western part of Changany. There I found many people to hear the words of eternal life. The day was interesting, and I hope profitable to myself. I certainly experienced something of the pleasure of making known the way of salvation to those, who never before heard the joyful sound. When speaking to an aged woman of the love of God, in giving his only Son to die for us, the narrative affected her even to tears; but when I told her of the great sin of idol worship, she started with amazement, and inquired, "Is it indeed so? Can it be sin to worship images?"

At another house, when speaking of the justice of God in punishing sinners, one man inquired, "Where is the justice in punishing me, since I was made to sin, having a wicked heart given me, having temptations presented, and no power in me to resist? Where then is the justice in —." At that instant, a lizard made a noise, which interrupted him in the midst of his sentence. The noise not only silenced his objection, but led him to affirm what he was then denying. I remarked the sudden change in his principles, but knew not the cause, until I was afterwards informed, that according to the superstitious notion of this people, the noise of a lizard, if made when a person affirms or denies, is an intimation that he is wrong. This, of course, had more weight upon his mind, than any arguments from me would have had.

March 3. In returning from the village, sat down under a tree to rest. Seeing many people at a distance engaged in their field, I gave a Testament to Edward Warren, (one of our school boys,) telling him to read aloud, that the people, who were scattered in the fields might be led, by curiosity, to come and see what we were do-

ing. The plan succeeded. Many were attracted to the spot. Before he had done reading, several persons interrupted, by asking questions, which I thought unprofitable to answer; therefore told them, that they should not interrupt, because we were reading the Bible. The chapter being ended, I questioned Warren respecting the state of man by nature, the necessity of a Savior, &c. Finding that Warren understood my object, not to ascertain his knowledge on these points, but through him to instruct the by-standers, it was made, in some degree, a profitable method of communicating instruction. In answering the question, why cannot man be benefited in some way by worshipping at the temples, Warren was sharply rebuked by a bystander for speaking lightly of idols. He turned toward the man, and said with much emphasis, "Why not speak lightly of idols? What are they? True, they have ears, but they hear not. Eyes have they, but see not. What then are they? Vanity!" Without giving his opponent time to reply, he turned to me, and continued his answer. The person to whom he replied, being mortified, went away.

6. This day, Ebenezer Porter, a young man taught and named by brother Poor, took up his residence with me. We consider him decidedly pious, and as possessing talents to render himself useful to his countrymen.

7. Was visited this morning by the former maniarar (head man) of Batticotta, of whom we have written in former journals. Although I spent nearly two hours in conversation with him; yet found it impossible to confine his attention to the examination of any subject. He however promised to attend meeting next Sabbath, assuring me, at the same time, that he should neither believe, nor embrace the Christian religion. My health being so far restored as to enable me to attend regularly to a part of the duties of the station, and as Providence seems to indicate that I should remain, for the present at Batticotta, brother Meigs and myself have thought it expedient to make some division of the labors of the station. Brother and sister Meigs will continue, for the present, to provide for the boarding school, and superintend its instruction. I shall have charge of the out schools, and Mrs. Woodward the care and instruction of the native girls connected with our school. Have this day given names to the small boys. One is *Cyrus Kingsbury*, supported by the society in Franklin Street, Baltimore. The other is *Henry Middleton*, supported by an individual in Haverhill, N. H. These boys have been with us but a short time. I can now only say, that they are boys of good promise. When I learn more particularly

their characters, and am enabled to say something definite with regard to their ability to learn, I intend to give to their benefactors such information concerning them as they may wish to possess.

10. Had a better audience than usual in our preaching bungalow. The maniarar, who promised to attend meeting to-day, did not arrive till near the close of worship, having been detained in conversation with brother Meigs, who was visiting from house to house. He has again to-day, as usual, manifested a spirit of opposition to the truth. This he does more particularly when other heathen are present. He denies that he is a sinner, and declared that he did not promise to attend meeting to-day. Finding it difficult to make him hear in the presence of others, I invited him to the house. While going, he observed, "Don't entertain such sanguine hopes of the conversion of this people." This at once suggested to me a subject, which I thought might be profitable for conversation;—the *sovereignty of God*. I explained to him the nature of the Gospel, as being entirely opposed to the natural heart, and disliked by all unregenerate men. I told him that our hopes of success did not depend upon our own efforts, and that God only could do the work. This very much surprised him, and he observed; "I have always been in the dark, not being able to understand any thing of the Christian religion; but am now deeper involved than before. It has always been my impression, that your principal object was to make men Christians *at any rate*; at least, to induce our people to assume the form of Christianity." When I told him that we do not wish to see men become Christians, unless from conviction of the truth of Christianity, he was still more surprised, and added, "All these things are against your religion, particularly because it is so contrary to the views and feelings of this people." This I adduced as an argument that our religion was not of man's invention, but from God. To this he made no reply, but appeared much absorbed in meditation. This man has been labored with much. He has often visited us, to hear the Scriptures read and explained; we have also visited him to give him instruction. I never, before this, have had an interview with him, which, on the whole, I thought very profitable; but to-day I have been delighted with his moderation and candor, and hope that the important truths he has heard may by the Spirit of God be made the means of his conviction.

Conversation on the Moral Law.

15. Have visited *Collecardo*, with the view of establishing a school in that village;

but find no one to take the instruction of it. While in that village, saw a grey headed man by the way side, whom I addressed on the necessity of immediate preparation for death. During our conversation, he said of the ten commandments, "They are too strict. No man of sense can think himself obliged to keep them. The sixth only came from the Supreme Being. That is found in our books; and all you missionaries are breaking it continually. You kill every thing that has life, man excepted." I inquired for what purpose he supposed beasts were made. He replied, "Some were made to worship, and all to enjoy as much freedom and happiness in this world, and that which is to come, as man; hence arises your guilt in depriving them of life." I requested him to reconcile this principle with the treatment which beasts receive from the Tamul people. If beasts must enjoy as much freedom and happiness as yourselves, why confine them with cords? Why subject them to the yoke? Why weary them in treading out the grain? Above all, why cut and mangle their flesh as you do in marking them? Why do your people kill fowls, fish, &c. for food? Why offer sheep and fowls in sacrifice? Finding the discordance between his principles and practice exposed, he immediately turned to another subject.

17. Collected a few people this morning in a neighboring village, who heard me with attention. When contrasting the heathen with the Christian religion, one man interrupting, said, "Both are good—equally good, because they have the same author." I inquired whether, fallible as men are, he ever saw a parent, who governed a family of children each by different laws,—laws so different that they contradicted each other? He replied, "No." I then endeavored to show him what absurdity there is in saying, that the Supreme Being would give laws to one nation, which forbid the indulgence of their lusts, while to another he gave laws, which do not in the least discountenance vice of any description. To this he replied, "Whatever you may say, or however many illustrations you may make, it is as I said. I prove it in this way. Circumstances alter cases. Does the King of England give to his subjects at home the same laws as those by which he governs this people? No. Local circumstances require the laws to be different. For instance. This government taxes our Palmyra trees; but in England there are no such trees." I endeavored to convince him that the local circumstances of any people do not in the least affect their relation or obligations to God; that the terms of pardon and salvation were the same every where. He turned from me saying, "There are many religions in the world; each good for those who believe it."

Superior Nature of Christianity.

P. M. Preached at Mooly, on the parable of the sower. At the close of the meeting, a person said, "Did you not do wrong in leaving your friends never to return to them?" While I told him the reasons, which induced me to come; and my friends to give me up to the work; the whole audience listened, apparently with much tenderness of feeling. Two or three individuals wept. The narration appeared to make a favorable impression respecting the religion, by which Christians are influenced. One person observed, "Our religion has nothing like that. We are never concerned for the welfare of others. Surely your religion is best." I then related the story of the man, who fell among thieves, of which all present readily made the application. It is evident that many, very many, do know there is a superior excellence in the Christian religion; but, alas! notwithstanding their conviction, such characters do often speak blasphemously of the religion, and of its divine author. They are influenced not only by the depravity common to all, but more particularly by a great degree of the fear of man. It is not uncommon for individuals, whom we believe to be in some measure enlightened by divine truth, who acknowledge the vanity of idols, the wickedness of their worshippers, and that themselves are great sinners, yet, in the presence of their associates and fellow worshippers, to condemn, in language most profane, every thing connected with the Gospel. This is done to prevent any apprehension among the heathen, that they themselves harbor any feelings favorable to the Christian religion. Alas! to how many souls the Gospel must prove a savor of death unto death!

Various Missionary Labors.

April 6. While examining the Changany school to day, I was requested to go to the house of a man sick with a fever. I there read and expounded the Scriptures. When reading the eighth chapter of Luke, one woman in particular was tenderly affected by its contents. When I inquired of the sick man, "Do I not disturb you by so much and loud speaking? If I do I will go;"—his wife (the woman weeping) begged him to say, No. Being animated by this circumstance, I continued my exhortation to the sick man, whom I considered but a little removed from death, pointing out to him the way of salvation, insisting particularly on holiness of heart as requisite for obtaining happiness in the world to which he was rapidly hastening.—Visited many families; but all were preparing

themselves by sleep for the fatigues of another night's ceremony at their temple.

7. In returning from meeting in Changany this morning, a brother of the schoolmaster came to me, and requested me to lend him a book, which would teach him what he must do to be saved. This man, for some weeks past, has manifested some concern for the salvation of his soul. He has been a constant hearer at Changany. I do not, however, find in him that sense of his own sinfulness, which I pray he may yet feel.

17. Preached this morning in Tamul, for the first time since my illness, to a small audience in Changany.

19. Established a school in Sittinkerny, a village in Changany, west of the church. The school is large, and promises much.

21. At the close of worship, one of our school boys, (Samuel Cram,) requested me to converse with him about his soul. It appeared from his conversation, that he had lately had some particular excitement. Upon inquiry was told, that, during his sleep last night, he had a remarkable dream, which has left a deep impression on his mind that "to-day is the day of salvation." I conversed and prayed with him. The season was particularly solemn. I felt that God the Spirit was there. I desire these impressions may be lasting; yet fear they will remain only for a season. He has often been aroused in this manner; but his seriousness, hitherto, has been like the morning cloud.

26. This evening held a meeting at the request of a few boys. The seriousness, which Cram has manifested for the few days past, has been the means of leading others to consider their ways. I was much pleased to be requested by the boys themselves to converse and pray with them. I feel increased anxiety for them, and am much encouraged to labor for their good.

May 7. Have to-day heard a pleasing account of our schoolmaster in Changany. For some time past, I have discovered in him a particular attention to divine truth. But till now, I have not been aware of his having any very serious conviction of his lost state. I find, upon particular inquiry, that he has been thoughtful more than six months. At the commencement of the present year, his conviction of duty was so strong, that he voluntarily relinquished his accustomed employment of expounding heathen books at the temples, and became diligent in his search after truth. He obtained from us a copy of the Gospel of Luke, which he studied daily, and also read it to his aged mother, till he had gone through it, in course, even the tenth time. He now appears truly concerned for the salvation of his soul. His language is, "I

am a great sinner, what shall I do to be saved?"

A good Confession.

8. Have attended as usual the weekly meeting of our schoolmasters. Having expounded the chapter which they recited, I had a free conversation with each individual, and inquired of them (having previously told them, that I should perhaps, make known their answers to the heathen world,) whether they believed the heathen or Christian religion to be true? The three first who answered, confessed, though reluctantly, that they trust to their heathen system; but the Changany master declared, with trembling, yet with emphasis and tears, "I believe the Christian religion is true." I myself could not refrain from weeping. The evidence, which he gives of being truly concerned for the salvation of his soul, is in a high degree encouraging. I cannot but hope that, in all his inquiries, his face is toward Zion.

Christian Diligence.

10. Went to Changany to converse with the family of the master before mentioned. Found him busily engaged with his pupils. It may be remarked in this place, that this school, for some weeks past, has made uncommon proficiency in Christian studies, which results only from the increased diligence and fidelity of the master. It now appears to be his grand object to bring forward the children in the knowledge of the Scriptures. It should also be remarked, that this school, of all connected with this station, is the most flourishing. It seems to be distinguished by a blessing from heaven. It is this school, which is supported by the children in the Sabbath School in Charleston, S. C.; who, I doubt not, will be encouraged to continue their benevolence. When I made known to the master my object in going to Changany, he appeared affected with the idea, that I should come so far merely to converse with his family. In going from the school to his house, which is nearly a mile distant, he, at my request, gave an interesting account of the exercises of his mind. I discovered, that the confession, which he made on the 7th inst. had exposed him to the ridicule and contempt of persons, whom he always respected and honored. A Brahmin visited him a few days since, for the express purpose of persecuting him. Although he had much fear of the man, yet he had boldness enough to defend his belief in the Christian religion. *He confessed and denied not.* My interview with the family, consisting of aged parents, wife, brother, and children, was solemn and interest-

ing. It is a distressing fact, that, during the time in which he has manifested this concern for his own soul and of those dear to him, his wife has manifested increased zeal for, and attachment to, her vain gods. All his efforts to instruct her have been apparently fruitless.

14. I have this day visited the family of the Changany master. I discovered that his parents had received much instruction. Conversed with his wife more particularly. Endeavored to make her see her great guilt in rejecting the repeated warnings she had had of her danger, and referred her to the judgment day when there might be a separation of man and wife for ever. After I left the house, Mrs. W. had a more particular conversation with her, and discovered some degree of tenderness of heart. She acknowledged, that there had been a great change in her husband, and she thought him to be somewhat deranged. This derangement however, manifested itself only on matters of religion. She doubted not but it had arisen from the instruction he had received from the missionaries.

Preaching in the Market-place.

June 7. Have been to-day to preach in the market in Changany. I arrived there in the early part of the day, where

I found all busy in buying and selling,—too busy to hear me. I seated myself under a tree, in the market place, and commenced conversation with some boys. When the hurry of business in the market was over, many persons collected about me, and heard with much attention. I consider this place very favorable for preaching the Gospel: favorable, because so many people collect here from the different parishes. Many men have the opportunity of hearing, who would otherwise always remain ignorant of the Gospel. In visiting the houses, I found many to hear. One family in particular, seemed to devour every word I uttered. Towards night I went to the school, where I found two individuals waiting for my return. While I was inquiring into the state of the school, those two persons took my interpreter aside, and began some important inquiries respecting the way of salvation. While I was still engaged with the boys, the master came to me, and pointing to the two individuals, said they wished to converse with me. They are both men of respectability, who have been almost constant hearers of the word in Changany. They both manifested a great desire to be more fully instructed in the Christian religion, and to be furnished with Christian books.

Donations

TO THE

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS,

From March 13th to April 12th inclusive.

<i>Amherst</i> , Ms. Miss. so. of the acad. for <i>Zenas Clapp</i> , by Mr. C. G. Clarke, 37; P. Field, 5; S. C. 1,21; central concert, 1st par. 3,35; by Mr. N. Willis,	8 46 56	An indiv. for Sou. Am. miss. (prev. rem. 291.23) c. box of Miss Ellen Gilbert, Wilmington, Del. 1; m. card Mrs. L. M. Gilbert, 3; do. by Rev. Dr. Bassett, Hebron, Ct. 2; do. Miss E. R. Kibbe, in Bloomfield and Canandaigua, N. Y. 6; do. R. Gaston, Northumberland co. Pa. 8; do. Miss C. S. McKissick, Harrisburg, Pa. fr. Drs. Houston and McCorkle, Columbia, for prof. services on the Sab. 5; fr. Mr. Jacob Strickler, 5; Miss E. A. B. Kiess, 1; cash 1; J. L. 25 c.; an individual, 6; part prof. of the "Retrospect," 10; do. of "Barley Wood," 1,96,	44 27
<i>Amherst</i> , N. H. Miss. field,	1 50	<i>Bridgeton</i> , Me. Rev. Nathan Church, 1; fem. miss. so. by H. Church, Tr. 18,	19 00
<i>Andover</i> , (sou. par.) Ms. char. box of Miss M. C. Carter, for Elliot Miss.	3 00	<i>Bridgewater</i> , Ms. (E. Par.) Little girls for chil. at Brainerd, by Deborah Reed,	1 61
<i>Attica</i> , N. Y. Mr. H. Wilber, by Rev. W. Day,	50	<i>Brunswick</i> , Me. Mon. con. by Rev. A. Mead,	16 00
<i>Bath and Vic.</i> Me. For. miss. so. by Mr. J. Hyde, Tr. 95; fem. ed. so. Mrs. H. Donnel, Tr. 1st pay. for John Wallace Ellingwood, by Rev. J. W. Ellingwood, 30,	125 00	<i>Canaan</i> , Ct. Litchfield co. (North So.) chh. 12,53; dea. Wm. Pierce, 12; James Benton, 58 c. a bal. 39 c. by Rev. Pitkin Cowles,	25 50
<i>Boonville</i> , N. Y. Cong. so. by Mr. I. Manley,	5 00	<i>Canaan four Corners</i> , N. Y. M. f. 23,50; mon. con. 5,50; part of a marriage perquisite, 17; by Rev. A. Clark,	46 00
<i>Boston</i> , Ms. United mon. con. for Pal. miss.	67 24	<i>Chester</i> , N. H. Mon. con. cong. par. by Rev. J. R. Arnold,	8 50
For. miss. so. of Boston and Vic.	75 00	<i>Clardon</i> , O. By Mr. Cotton Kellogg,	2 25
Earnings of W. Y. a poor man, the 1st Monday in the month, 5; Mrs. Nathan Appleton for 12 copies of "Barley Wood," for the Barley Wood sch. at Ceylon, 5; indiv. for do. 4; Mrs. C. D. Sherwood, for "Views of Miss." 1; fem. ben. so. by Miss O. Woodman, 5th pay. for <i>Sereno E. Dwight</i> , 15; 3rd pay. for <i>Edward D. Griffin</i> , 15; av. of jewelry, 8,50; do. of breast-pin, 2; Mr. George Rogers, 4; young ladies' gleaning so. by Miss Susan W. Cutler, for sch. at Bethel, Choc. na. 62,	121 50		

Clinton, N. Y. Theological so. Ham. college m. box, 9; av. of m. f. by students, 5,50; by dea. A. Thomas,	14 50
Colchester, Ct. Muslin band (12 of which for <i>Asa Bigelow</i> .) by Sarah Bigelow,	13 00
Conway, Ms. Young men's benev. so. for <i>John Emerson</i> , by Mr. Phineas Bartlett, Tr.	30 00
Cornwall,* Ct. Dona. recd. at the for. miss. sch. from Jan. 1st to April 1st, by J. P. Northrop, Steward,	36 85
Coventry, N. Y. Mr. B. Taggart and chil. to ed. hea. chil. by dea. A. Thomas,	2 00
Deerfield, Ms. A revolutionary pensioner, for the Pal. miss.	3 00
Dorchester, Ms. Mrs. Wilcox, by Rev. Dr. Codman,	5 00
Dunbarton, N. H. Mr. Caleb Mills for sch. at the Six Towns, C. N.	12 00
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Fairfield, Ct. Chh. an. pay. by Rev. Mr. Hewit, 20; a young lady, 2; by T. Dwight, Esq.	22 00
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Gilbertsville, N. Y. A friend, 50 c. (Hanover so.) Rev. Ralph Robinson, 10; four little chil. 75 c.	11 25
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Guilford, N. Y. Fem. char. so. Mrs. H. Thompson, Tr. by dea. A. Thomas,	6 00
Hadley, Ms. So. of Hopkins's acad. for <i>Edward Hopkins</i> , by Mr. Mason Ball, Tr.	5 00
Hampstead, N. H. A friend, by Rev. John Kelly,	3 00
Hampshire Chris. Dep. Plainfield, Ms. Gent. and ladies' so. 3rd pay. for <i>Moses Hallock</i> , 12; m. f. by Rev. M. Hallock's students, 3,33; <i>Chesterfield</i> , Ms. M. Burnell, 5; <i>Rufus Burnell</i> , m. f. 1,17; <i>South Hadley</i> , Ms. Young men's religious so. 8; <i>Catharine B. Hayes</i> , 1,11; her sch. chil. 89 c. (Cana.) females by Miss L. M. Bishop, 10,62; <i>Northampton</i> , Ms. Miss Parsons, 50 c.; <i>Cumington</i> , Ms. William Packard, 92 c. by Mr. D. S. Whitney,	43 54
Hartford, (Sou. par.) Vt. By Rev. Austin Hazen,	12 25
Hartford, O. Fem. char. so. by Rev. H. Coe,	4 25
Hartford, Ct. Maternal asso. for hea. chil. in India, by L. Hawes,	9 50
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Jefferson, N. Y. Rev. Wm. Salisbury, av. of his Almanac, by Rev. Dr. Porter,	10 00
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Keene, N. H. Mon. con. by Rev. Z. S. Barstow,	4 25
Knoxville, Ten. Rev. D. A. Sherman,	12 00
Lebanon, Ct. Fem. cent so. Mrs. B. Williams, Tr.	4 50
Leyden, N. Y. Fem. cent so. Mrs. A. Fish, Tr. 12; m. f. by Rev. Reuel Kimball, 2,25,	14 25
Littlefalls, N. Y. Mon. con. by Rev. Mr. Burritt,	4 00
Livonia, N. Y. Mr. Alfred Beecher, by Rev. Mr. Day,	6 00
Longmeadow, Ms. Young gent. (50 of which to constitute Rev. Baxter Dickinson an hon. member of the Board) 57; fem. ed. so. for <i>Richard Salter Storrs</i> , by Miss Hannah Ely, 15; west. miss. so. Mr. Newton Colton, Tr. 19,27,	91 27
Madison, N. Y. Mon. con. in Rev. Jesse Minor's cong. 10,98, Mr. Gilbert Stebbens, m. f. 2,62; Mr. Saml. Coe, do. 2,25; Rev. Jesse	

* This sum was received from the following sources:

North Guilford, Ct. Ladies' so. <i>Aletha Rosser</i> , Tr.	3 22
Reading, Ct. Fem. Benev. So. <i>Anna Crocker</i> , Tr.	13 00
Bennington, Vt. Mr. Wm. Haswell,	1 00
Fishkill, N. Y. <i>Benjamin Everett</i> ,	5 00
Warren, Ct. Mon. con.	5 00
Amenia, N. Y. Mr. <i>Ezra Reed</i> ,	5 00
North Killingworth, Ct. <i>Corban So.</i>	2 53
Vernon, Ct. Rev. Wm. Ely,	2 00

36 85

Miner, do. 2; by dea. A. Thomas,	26 85
Marcellus, N. Y. Fem. char. so. 9,38; mon. con. 62 c.; <i>Edward Parsons</i> 1; by Rev. L. Parsons,	11 00
Middletown, Ct. Asso. for a hea. sch. in India, to be called the "Middletown School," by Mrs. Naney Boardman, Sec.	60 00
Newburyport, Ms. Merrimaek miss. and transla. so. S. Tenney, Esq. Tr.	15 33
New Hartford, N. Y. A fem. friend, by dea. A. Thomas,	1 00
New Haven, N. Y. Mon. con. by Rev. W. Williams,	3 00
New Haven, Ct. Mr. B. W. Turner, for Choc. and Cher. miss. 2; recd. for boxes sold, 4; by T. Dwight, Esq.	6 00
Norway, N. Y. Mon. con. in Rev. Mr. Swezey's so. 22; dea. L. Evarts, m. f. 3; by dea. A. Thomas,	25 00
Paris, N. Y. William Thurston, by do.	1 00
Peterborough, N. Y. Coll. in Sab. sch. for ed. hea. chil. by dea. A. Thomas,	2 00
Philadelphia, Pa. (1st Pres. chh. of the Northern Liberties.) fem. miss. so. 3rd pay. for <i>James Patterson</i> , by Mrs. Sarah Jewell, Tr.	30 00
Pleasant Valley, N. J. Misses Susan and Sarah Sherrerd, prem. for table linen, by Mr. J. N. Sherrerd,	4 00
Prattsburg, N. Y. Laboring so. 20; fem. miss. asso. 9,44; mon. con. 3,42; E. and B. B. for Ceylon beneficiaries, 27,14; by Mr. Elam Bridges,	60 00
Provincetown, Ms. For. miss. so. David Rider, Tr.	6 00
Randolph, Vt. Coll. in a small dist. sch. by "D. F."	3 00
Reading, Ms. Dea. Daniel Temple, m. f. for Pal. miss. by Rev. S. Green,	3 00
Richmond, N. Y. Mon. con. by Rev. W. Day,	5 12
Richmond, Va. Fem. Ben. asso. by Mrs. H. B. Turner, to ed. a chil. at one of the miss. stations,	30 00
Rochester, N. Y. Sch. chil. av. of industry, by "E."	3 00
Rome, N. Y. Coll. on Thanksgiving day, by Rev. Mr. Gillett,	5 85
Roxbury, Ms. Mr. George A. Brewer,	12 00
Salem, Ms. Fem. biographical Reading so. by Miss Mary C. Skerry, Sec. 14; char. box of the chil. of Rev. B. Emerson, to ed. hea. chil. 2,	16 00
Sangersfield, N. Y. Mr. Abner Townsley, an. pay. for a child at Mayhew, to be named <i>Frutilla Townsley</i> , 20; Mrs. S. Townsley, 25 c.; m. f. fr. Wm. F. Winchel, 5,12; H. Spenger, 50 c.; N. Ford, 2,50; L. Day, 4; Wm. F. Parker, 3; John Haven, 3; Josiah Miller, 3,75; Capt. A. Drewrey, 5; by dea. A. Thomas,	47 12
Savannah, Ga. White Bluff fem. benev. so. Mrs. Nichols, Tr. 5th an. pay. for <i>Thomas Goulding</i> , 30; juv. hea. sch. so. Miss Lewis, Tr. 17,25; by S. C. & I. Schenk,	47 25
Sherburne, N. Y. Mon. con. 1st Pres. so. by A. Nordhop,	6 00
Southington, Ct. Mon. con. by Rev. D. L. Ogden,	10 00
South Reading, Ms. Char. box for ed. hea. chil. at the west, by Rev. R. Emerson,	7 20
St. Albans, Vt. Fem. Read. So. for a fem. sch. in Ceylon, 10; Horace Jones, Esq. 10,	20 00
Stafford, Ct. Rev. H. Smith, a marriage fee,	2 00
Thompson, Ct. Fem. char. so. Anna S. Larned, Sec.	10 00
Utica, N. Y. Mon. con. 4,95; char. box in Miss H. Worcester's sch. for fem. chil. in India, 3; (Union so.) mon. con. 16,61; Mrs. Sage, 81 c.; in part for m. f. as particularized in the Utica Chris. Dep. 46,10; ladies in the 1st Pres. so. for ed. fem. chil. in Bombay, 50; by dea. A. Thomas,	121 47
Verona, N. Y. Indiv. m. f. by Mr. G. Brush, 4,97; dea. E. Covell, m. f. 3,37; indiv. do. 1,50; by dea. A. Thomas,	9 84
Vernon, N. Y. Indiv. m. f. in Rev. O. Lyman's so. by dea. A. Thomas,	20 37
Wallingford, Ct. Mr. Aaron Cook, by T. Dwight, Esq.	40 00
Ware, Ms. M. fields, by dea. Eli Snow,	80 00
Westford, Vt. Contrib. at communion, 4; fem. char. so. 13; young ladies' char. so. 8; by Wm. Wood, Esq.	25 00

<i>Westerlo, N. Y. Fem. for. miss. so. by Betsey Myers,</i>	12 50
<i>Westmoreland, N. Y. Indiv. m. f. by dea. A. Thomas,</i>	52 87
<i>West Newbury, Ms. Contrib. Fast day for ed. hea. chil. by Rev. E. Demond,</i>	7 46
<i>Whitesborough, N. Y. Mr. John C. French, m. f. 3.94; Catharine Walcott, 1; Wm. D. Walcott's char. box, 50 c. Chas. & John Moseley, m. f. 3.38; young men's so. m. f. 10.25; by dea A. Thomas,</i>	19 07
<i>Williston, Vt. Cent So. by Mr. G. Erskine,</i>	10 00
<i>Winchester, Va. Lewis Kellogg, Esq.</i>	50 00
<i>Wintonbury, Ct. Young ladies asso. for ed. hea. chil. by Mr. Wm. Case,</i>	8 50
<i>Wrentham, (North par.; Ms. education so. Miss C. Rockwood. Tr. for John Cleveland, by Mr. E. Blake,</i>	12 00
<i>Amount of donations acknowledged in the preceding list, \$2,110 41.</i>	

LEGACIES.

<i>Part of the legacy of the late Dr. Solomon Everest, of Canton, Con. (2,525 having been previously acknowledged) by Benj. Ely, Esq. Exr.</i>	225 00
<i>Legacy of Miss Bethel, deceased, late of Columbia, Pa., by Robert Halston, Esq.</i>	100 00
<i>Legacy of the late Mrs. Anna Smith, of Farmington, Con. a share in the Hartford bank, by dea. Elijah Porter, Exr.</i>	100 00

DONATIONS IN CLOTHING, &c.

Amherst, N. H. A coverlet from fem. reading so. for Mayhew.

<i>Grafton, Vt. A box for do.</i>	
<i>Hampshire Chr. Dep. Plainfield, Ms. a box,</i>	24 83
<i>Mayhew, Ch. Na. Axes from Mr. Josiah Han-</i>	5 00
<i>num,</i>	
<i>North Lyme, Ct. A box of clothing from</i>	
<i>ladies asso. Hannah Sterling, Tr.</i>	33 15
<i>Salem, Ms. A small box containing Scott's</i>	
<i>Family Bible, for Ceylon.</i>	
<i>Do. A box from Oliver Parsons, for Sand.</i>	
<i>Isl. Miss.</i>	
<i>Unknown, A small bundle, by Mr. O. Brewster.</i>	

Committed to the care of Horace Janes, Esq. St. Albans, Vt.

<i>Fairfax, Vt. Indiv. a box of clothing,</i>	26 00
<i>Grand Isle, Vt. Sundry articles for west. missions.</i>	

The following have been committed to the care of Dea. A. Thomas, Utica, N. Y.

<i>Lenox, N. Y. Clothing and dried fruit, from Dr. Hall.</i>	
<i>Madrid, N. Y. A box of clothing, from fem. for Cher. miss.</i>	40 00
<i>Norway, N. Y. A bundle of clothing from evangelical miss. so.</i>	

ERRATUM.

The sum of 2.50, and the box of clothing valued at 37, for the Sand. Isl. Miss. acknowledged in the Herald of Jan. pp. 19 and 20, were from Brookfield, Con. and not from Brookfield, Ms.

Foreign Intelligence.

India.

COLLEGE FOR NATIVE YOUTH AT SERAMPORE.

AT p. 146, of this number, we alluded to the college for the education of native Hindoos, established by the Baptist missionaries at Serampore. As Mr. (now Dr.) Ward, when in this country, excited an extensive interest in favor of this institution, we shall make such extracts from the Second Report relative to it, as will give our readers a view of its state and prospects.

Number and Progress of the Students.

The buildings not being yet finished, the students are boarded, as near to the college as possible.

The number now on the institution is forty-five, of whom the greater part belong to native Christian families. Of these, fifteen are placed in a preparatory school, until they shall be able to enter on the severer studies of the college: the others have, this year, been examined weekly, monthly, and quarterly; and have received prizes in proportion to their proficiency.

At the last quarterly examination, it was found that the eldest student had, in about seventeen months, attained, in committing

to memory the Sanscrit grammar and vocabulary, that degree of proficiency in the college, which occupies at least double that period among the natives. The second student entered the college in March, 1820, and his proficiency was found equally great in proportion. The plan adopted in the college thus saves a full half of the time generally devoted by native youth to this preliminary branch of Indian philology; one cause of which is, the complete disregard of all those ideas relative to certain days and seasons being ominous to study, which rob the natives of nearly one-third of the year. The advantage of thus shortening the period devoted to this elementary course, is sufficiently obvious.

Astronomical, Medical, Legal, and Theological Classes.

Little has been done in the astronomical class. As those who study astronomy among the Hindoos, subsist chiefly by casting nativities, they can seldom be prevailed upon to stay longer, than to obtain an indistinct knowledge of the first principles of astronomy. The Committee hope, however, that when they have obtained an European Professor, the love of science will, in some degree, counteract this injurious propensity; while to those trained up in the college from early youth, instruction of this kind will be highly grateful.

The importance of diffusing a degree of medical knowledge among the natives, must strike every feeling mind. The numbers

among them, who fall a sacrifice to the most common diseases and literally perish through ignorance, are great almost beyond conception. This has seldom appeared more conspicuously than in the cholera morbus, with which we have been so lately visited: while of those, who enjoyed the benefit of that common degree of medical knowledge possessed by Europeans in general, and experienced proper treatment as well as obtained suitable medicine, four out of five generally recovered, and often nine out of ten; of those, who were left to their own native ignorance, whole houses were sometimes swept away, and in some cases almost whole villages. A native medical class, therefore, which shall be made acquainted at least with the first principles of physiology and the treatment of diseases, in addition to all that the natives have written on the subject of medicine, appears so important to the committee, that they intend to institute it as soon as the buildings of the college will admit. For such a class, provision is already made in that excellent work on medicine, given in the first fourteen numbers of Mr. Felix Carey's Bengalee Encyclopædia.

The Committee beg leave also to mention, that it is their intention, as soon as suitable buildings have been erected, to form a class for the study of Hindoo law. These will be previously instructed in the general principles of jurisprudence; and in the sacred Scriptures, the first code of laws ever given to mankind. It may be hoped that a correct printed copy of the Hindoo Law Shasters, by which are regulated the civil affairs of many millions of men, perspicuously arranged, with a copious index added, will be among the ultimate fruits of this measure; as well as a translation of them into the chief popular languages of India: the value of this, in preventing fraud in numerous ways, will be best appreciated by those who have witnessed scenes of this nature in the courts wherein they have presided. The assistance, in the various native courts, of men trained up in the study of those principles of jurisprudence furnished by the combined wisdom of the west, will neither be injurious to society at large, nor unwelcome to those, who, in the administration of Indian affairs, value every religion in exact proportion to the quantum of probity and uprightness which it may produce for the service of society from year to year—a test of excellence from which Christianity will never shrink.

That the improvement of India will be aided by the cultivation of knowledge of various kinds, is a fact which needs no proof. So long as the friends of truth are destitute of those advantages relative to science and literature, which may enable them to arrest the attention of their countrymen, it will be unable to appear in its native beauty: but, when those who are its advocates shall possess that philological learning which may enable them to control and refine the literature of their own country, and that knowledge of astronomy, medicine, ethics and jurisprudence, which may command universal respect, truth will then enjoy opportunities for per-

vading India, which as yet it has never possessed.

On the subject of Theology, the committee would remark, that all the native Christian youth educated in the college cannot be expected to become Christian ministers: they are convinced that learning, alone, can never form an able minister of the Gospel; and that this is the work of Him, who gives gifts to men for the work of the ministry. While learning cannot create this talent, however, it tends, in a high degree, to enlarge and adorn it, where it does exist. Still as it cannot be expected, in the nature of things, that every student educated in the college shall possess this sacred gift, it is not intended to train up those for the ministry in whom are not found suitable dispositions of mind: but, when these dispositions shall appear in any one, it will be too late to prescribe that course of education which may improve them to the highest advantage: the foundation for this must be laid in early youth. In India, however, that learning which this institution is intended to impart, is required in a variety of situations of life, beside that of a Christian minister; while for these situations to be filled by men of probity and extensive knowledge will tend, in no small degree, to the happiness of India.*

Books in Preparation, or now in the Press, for the use of the College.

1. For the use of those students who are intended to study the law of India, the Committee have thought a summary in the Bengalee language of those general principles of jurisprudence which have been laid down by Grotius, Puffendorf, Montesquieu, and others, a work highly desirable.

2. A new edition of the Moogdhubodha of Vopa-deva, the Sanscrit grammar chiefly used in Bengal, and hence adopted as the standard grammar in Serampore college. While so accurate, that the keenest research, for many centuries, has not been able to point out a single rule as superfluous or erroneous; this work is so concise, as to be comprised within 300 duodecimo pages.

3. A grammar of the Pali language.

4. A new edition of the Umurakosha—the work which has been from time immemorial committed to memory by the students of Sanscrit, on their finishing the grammar of that language. It is comprised in about 200 pages of Sanscrit verse.

5. The Committee, feeling the necessity of providing materials for the enlargement of the mind during this philological course, a portion of History seemed desirable. Of general history, however, a brief compendium having been already published in the various numbers of the Dig-durshuna, as something more specific they selected Goldsmith's Histories of Greece and Rome, and placed both in translation; and as the History of Rome

* To fill the various situations in the Native Courts, there are required in Bengal alone nearly a thousand persons. The importance of these being filled by men of education and legal science is too obvious to need mentioning.

was first ready, that has been put to press. The History of Greece, is however, in great forwardness.

We mentioned, at page 91, the exertions made to increase the college library, by sending persons into various parts of the country, furnished with lists of such native works, as were already in the library, and with directions to purchase or transcribe any work they meet with, not contained in this list.

Funds.

Relative to the funds of the institution, the Committee mention with gratitude, that the donations and subscriptions with which they have been already honored by the public in India, have been nearly equal to the purchase of the ground on which the buildings are erected: and, aware of the inconvenience which would be felt, were the college, in addition to its current expenses, to be laden with a debt which might absorb the subscriptions for years to come, the Serampore missionaries have determined to enlarge their donation to the institution, from 20,000 to 80,000 rupees—the sum at which the buildings now in hand are estimated. The ground thus purchased and the buildings thus met, the Institution will commence its regular operations free of all incumbrance, which will enable the Committee to apply the subscriptions, with which they may be honored from year to year, to the current expenses of the college.

China.

CANTON.

London Missionary Society.

THE following paragraphs are from the last Report of the London Missionary Society.

Dr. Morrison continues to view with deep concern the small effect produced by his labors among the few Chinese, to whom, from time to time, he has been enabled to impart religious instruction.

To persevere, for a period of fifteen years, in attempts to illuminate the dark minds of these people by the light of divine truth, and, with an exception or two, to behold all still dark, affords a fine exemplification of the patience and resolution of the Christian missionary, and of the efficacy of the motives which his religion supplies. Those, however, who firmly believe in the fulfilment of the Scripture prophecies, are not to be discouraged by the delays, which, on grounds as just as they are inscrutable, are permitted by Him, who rules in every heart and over every empire.

The Chinese Mission is, however, peculiar. The public preaching of the Gospel in any one spot of the empire is impracticable. All, therefore, that can at present be done is,

to disseminate the Scriptures and other religious publications, together with such useful knowledge, either literary or scientific, as shall be adapted to enlighten and expand the mind. It is through the medium of books, almost exclusively, that missionaries can as yet speak to the myriads who people that immense territory: and this means of introducing Christianity among them, has been, for some years, in extensive operation. Upwards of 100,000 copies of various publications in Chinese, including portions of the Holy Scriptures, have been dispersed by brethren connected with the Ultra Ganges mission: partly among the Chinese settlers in Malacca and Penang, and in various islands of the Malay Archipelago; and partly among the navigators and others on board Chinese trading vessels, by which means they have obtained a circulation even in the heart of the empire.

In this way, the seed of the Gospel is scattering over the provinces of China—the hopes of a future age are sowing—the sacred leaven of truth is diffusing itself: be it ours steadily to persevere in these preparatory labors; patiently to wait and earnestly to pray, until the all-quickening Spirit shall descend, and, spread moral life and fertility and beauty over this extensive portion of the globe.

In furtherance of the general design adverted to in the preceding remarks, Dr. Morrison has in contemplation rather an extensive treatise of an argumentative nature, “in support of the claims of Christianity, as opposed to the Polytheism and Hero-Worship of Chinese Religionists, on the one hand, and of Chinese Atheistical Materialists on the other.”

Siberia.

SELINGINSK.

London Missionary Society.

Selinginsk is a military station south-east of Irkutsk and Lake Baikal; about 160 miles from Irkutsk. It is in the centre of all the Buriats, on the east side of the Baikal; and contains about 3000 inhabitants, exclusive of those of several villages. The Emperor has shewn much favor to the mission. In the spring of last year he made a grant of 42 desiatines, or about 112 acres, of land, on the same terms that had been just before prescribed to the German missionaries, and, some years since, to the Scottish. These terms, by which greater privileges are conceded to the missionaries, than to any other foreigners, are as follows:

1. The land accorded to them must, under no pretence, pass from the missionaries into other hands; not by selling nor by mortgaging it: as they have no right to dispose of it, for objects foreign to their views, i. e. their professed designs as missionaries of Christ.

2. After the term of 30 years from the land being put into their possession, the mis-

sionaries shall pay to the government 15 co-pecks yearly for every "desiative" of it [about two acres and two-thirds] that is proper to be cultivated, and fulfil the services required from all possessors of grounds by the police. But they shall be free from every other payment or charge, and from military and civil services; as also from the obligation to give lodgings in their houses to the soldiers.

In the early part of 1821, Messrs. Stallybrass and Swan spent several weeks in the vicinity of the Gusina Lake, during the celebration of the "Festival of the White Month," when the Buriats assemble in great numbers. They were chiefly engaged in visiting their temples, in conversation, and in the distribution of tracts. They state, at the close of their journal of this tour:—

"This view now given of Lamaism, as practised here, certainly exhibits it as comparatively of a harmless character. It has no features of cruelty: and presents none of those shocking spectacles, which are common among some idolaters. But the whole system is a delusion. The people believe a lie: they take pleasure in unrighteousness, and none more than the Lamas themselves. Their books teach them no morality, for they are in an unknown tongue. Their restraints from criminal indulgences are confined to the short time which they spend in their temples; and, when they return home, it is to commit *all uncleanness with greediness*. Their services are unmeaning forms; and they hesitate not to confess them to be irksome and disagreeable; but think the performance of them, on this very account, so much more meritorious."

In the spring, the missionaries undertook a journey of about 1000 versts, or between 600 and 700 miles, among the Chorinsky Buriats, eastward of Selingsinsk. The two systems of Shamanism and Lamaism are making inroads on each other. A passage in Mr. Swan's journal is striking:—

"The Selingsinsk Buriats amount only to about half the number of their brethren, the Chorinsky tribe; but they have ten temples and not less than two thousand Lamas, while the latter have only four temples and scarcely two hundred Lamas. Shamanism, however, is on the decline. Many have recently renounced it, and embraced Dalia-Lamaism; and many more are at present halting between these two opinions. What a pity these poor heathen should be left thus to exchange one system of delusion for another, instead of being turned from darkness to light, and from the power of Satan to God! We desire to regard this as a loud call for exertion on our part; and we trust that the statement of it will excite our friends at home to earnest prayer for this people, and for us who have been sent among them."

The zeal of the Lamas has led them to send missionaries beyond the Baikal to the unlettered tribes round Irkutsk, in order to overthrow Shamanism, and set up their own unintelligible mummery in regions where it has hitherto been unknown: and Mr. Shaw met with one Buriat, who, out of 10,000 sheep left him by his father, had disposed of SEVEN THOUSAND, and had devoted the produce, with other property, to the building of a temple!

Well may these things provoke Christians to jealousy!

The missionaries continue the study of Russ and Mongolian; and have in view a version of the whole Bible into Mongolian. A printing-press is to be established, the authority of the government having been obtained: it was to be forwarded with the requisite types from Petersburg; and will be immediately employed in printing the Gospels and tracts in Mongolian; the whole expense of printing the Scriptures being undertaken by the Russian Bible Society.

Mediterranean.

SCIO.

Our readers must have acquired a strong interest in the college, and schools, and people, of this island, from the letters and journal of Messrs. Parsons and Fisk, written while they were studying the Romaic language, under the instruction of the worthy Professor Bambas. Since they left the island, it has been destroyed by the enraged Turks. Its city has been made a heap of ruins; the professors are driven into obscurity; and the interesting students either murdered, or scattered to the winds. Mr. Leeves, who visited Scio, in September last, thus writes to the British and Foreign Bible Society:

Melancholy and utter desolation has befallen this beautiful and once flourishing island. I could not have conceived, without being an eye-witness, that destruction could have been rendered so complete. We walked through the town, which was handsome, and built entirely of stone; and found the houses, the churches, the hospitals, the extensive college, where a few months ago 600 or 700 youths were receiving their education, one mass of ruins. On every side were strewed fragments of half burnt books, manuscripts, clothes, and furniture; and, what was most shocking to the feelings, numerous human bodies mouldering in the spots where they fell. Nothing that had life was to be seen, but a few miserable half-starved dogs and cats. The villages have shared the same fate; and of a population of 130,000 Greeks, there remain, perhaps, 800 or 1000 individuals scattered through the most distant villages. In the town nothing has escaped but the Consuls' houses, and a very few immediately adjoining them, which could not be burnt without burning the consulates.

From the painful sight of these dreadful effects of unbridled human passions, we were a little refreshed by visiting, in the afternoon, the country house of the British vice-consul, Signior Guidice; who, during the sack of Scio, humanely received all the unfortunate creatures who fled to him for protection, and has redeemed many others from slavery. He has a little colony of Sciots, chiefly women and

children, huddled in his garden and premises, whom he feeds at his own expense; and who, under the British flag, have found protection amidst the wreck of their country. There are similar establishments in some of the other European consulates. Their food, at present, consists chiefly of the figs and grapes, which are now common property, there being no hands to gather in the fruits of the soil: but, as this supply will soon fail, we have, since our return, commenced a subscription among the English residents at Constantinople, who have been ever ready to meet similar calls upon their charity during this calamitous period, in order to send them a supply of biscuit and flour for the winter months. I mean to add, on the part of the Bible Society, a donation of Greek Testaments; and have written to Smyrna, to desire that a sufficient number of copies may be sent to furnish the refugees both at the British and other consulates.

ALEPPO.

God has various ways of desolating cities and countries, when the plans of his wise and righteous government require desolations. Sometimes a nation, mad with the spirit of revengeful war, is let loose upon another nation; and sometimes mere natural agents are employed—famine, pestilence, or earthquakes. The Turks spread destruction over the beautiful island of Scio. But in Syria, the rocking of an earthquake was used for the same purpose. In a few seconds, an entire district of the Asiatic provinces of the Turkish empire, was in ruins.

"On the night of the 13th of August," writes one of the sufferers, "about half-past nine o'clock, Aleppo, the third city of the Ottoman empire, built entirely of stone, was, in the space of a few seconds, brought down to its foundations. Antioch has likewise been destroyed, as well as Latakia, Gisser Shogre, Idlib, Mendun Killis, Scanderoon, and all the rest of the towns and villages in the Pachalic of Aleppo."

At p. 111, mention was made of this catastrophe. We shall now extract part of an official Report of the British Consul, John Barker, Esq. dated Sept. 13th, "near the ruins of Antioch."

Every village and every detached cottage in this Pachalic, and some towns in the adjoining ones, were, in ten or twelve seconds, entirely ruined by an earthquake, and are become heaps of stones and rubbish; in which, at the lowest computation, twenty thousand human beings, about a tenth of the population, were destroyed, and an equal number maimed or wounded.

It is impossible to convey an adequate idea of the scenes of horror, that were simultane-

ously passing in the dreadful night of the 13th of August. Here hundreds of decrepid parents, half buried in the ruins, were imploring the succor of their sons, not always willing to risk their own lives by giving their assistance. There, distracted mothers were frantically lifting heavy stones, from heaps that covered the bodies of their lifeless infants. The awful darkness of the night, the continuance of the most violent shocks, at short intervals, the crash of falling walls, the shrieks, the groans, the accents of agony and despair of that long night, cannot be described.

When at length the morning dawned, and the return of light permitted the people to quit the spot on which they had been providentially saved, a most affecting scene ensued. You might have seen many, unaccustomed to pray, some prostrate, some on their knees, adoring their Maker. Others were running into one another's arms, rejoicing in their existence! An air of cheerfulness and brotherly love animated every countenance.

In a public calamity, in which the Turk, the Jew, the Christian, the Idolater, were indiscriminate victims or objects of the care of an impartial Providence; every one forgot, for a time, his religious animosities; and, what was a still more universal feeling, in that joyful moment, every one looked upon the heaviest losses with the greatest indifference. But as the sun's rays increased in intensity, they were gradually reminded of the natural wants of shelter and of food; and became, at length, alive to the full extent of the dreary prospect before them: for a greater mass of human misery has not been often produced by any of the awful convulsions of nature. A month has now elapsed, and the shocks continue to be felt, and to strike terror into every breast, night and day.

On the 18th of October, the Consul wrote, that the shocks continued to be felt till the 9th of that month, but had ceased on that day. But on the 19th he added, that a violent shock of earthquake had destroyed their hopes of a termination.

The following statement of what took place at Aleppo, only TEN DAYS before the earthquake, was transmitted by Mr. Benjamin Barker, the Consul's brother, and Agent at Aleppo of the Bible Society. His communication was dated on the 3d of August. The earthquake, it will be remembered, was on the 13th.

A few days ago, I received 499 Arabic New Testaments, and 640 Arabic Psalters. The Christians crowded in great numbers to the Society's Depot to become purchasers, being most of them of the lowest class of the people, we gave them at very low prices. In three days all were distributed. Purchasers have not ceased since to come to us for books, and we had the painful task to send them away without the Word of God, but we promised that they should be soon supplied.

It was a pleasing sight to see with what ea-

gerness they sought the possession of those holy books; and to hear their invocations of blessings "on the English and on the Bible Society, who did not forget the poor Christians of countries so distant from their own." They were even clamorous in the expression of their feelings. I only regret how inadequate I am to paint, in a proper manner, the natural sensations of those poor people, who by the liberality of the Bible Society, have been supplied with a real comfort, the possession of the Word of their God and Savior.

How consoling the reflection, that this calamity may prove the instrument, under God, of carrying home to the hearts of some of the poor sufferers, among whom these sacred volumes were distributed, the precious truths which they contain!

Ireland.

LONDON HIBERNIAN SOCIETY.

THE following anecdotes are from the Sixteenth Report of the above named Society. They are a few instances, among the multitudes that might be stated, shewing the *excellent policy*,—if we may so speak, in courtesy to statesmen,—of circulating among the ignorant, and those whose circumstances tempt them to commit outrages upon society, the word of God.

1. Priest R. is making the Scriptures his daily study, and is an advocate for the schools. The other day, he met one of the scholars going to school, and asked him what book it was he had. "It is a Will, Sir," said the boy. "What Will?" rejoined the Priest. "The last Will and Testament, that Jesus Christ left to me, and to all who desire to claim a title in the property therein bequeathed," replied the boy. "What did Christ leave you in that Will?" "A kingdom, Sir."—"Where does that kingdom lie?" "It is the kingdom of heaven, Sir."—"And do you expect to reign as a king there?" "Yes, Sir, as joint-heir with Christ."—"And will not every person get there as well as you?" "No, Sir: none can get there, but those who claim their title to that kingdom upon the ground of the Will." The Priest asked him several other questions, to which the boy gave such satisfactory answers as quite astonished him. "Indeed," said he, "you are a good little boy: take care of the book, wherein God gives you such precious promises: believe what He has said, and you will be happy here and hereafter."

2. Among the many female children in the Society's schools here that are of great promise, there is one, every circumstance of whose life is such a display of the reign of grace, as it would be unpardonable to pass by. The child alluded to had for her parents and immediate relatives the most infamous characters. Her father, was hanged for robbery and house-breaking; and her brother, I believe, for sim-

ilar practices. Her grandfather, grandmother, mother, and mother's brother, were confined in the prison of this town, under charge of murdering her mother's other brother. The grandfather died in the prison, before trial: her uncle and mother were found guilty: the uncle was executed, and the mother respited while on the scaffold, and afterwards transported for life. While she remained, with other convicts, in our prison, from the time of her being respited until the moment of her departure, she received religious instruction, and the most humane attention from the ladies, who, in this town, devote themselves to every good work. On her departure, one of them took charge of her female child, has since clothed and supported her, and, latterly, bound her apprentice to a mantuamaker with a fee of twenty pounds. From her becoming the ward of this truly Christian young lady, she received education in the Society's school, where she made a rapid proficiency in learning to read and work; but, what was far better, she gave evidence, in a charged demeanor and disposition, and an affectionate attachment to her Testament, that the God of mercy had pitied her forlorn condition, and made her a partaker of His grace. Her Christian benefactress rejoiced daily in the increasing evidence, that her labor of love was not in vain; and related to me, with eyes full of tears, expressive of the gratitude of her heart, the many proofs that her little ward was indeed a brand plucked out of the fire. I could fill my sheet with these interesting details; but shall confine myself to a recent circumstance, which indicates that she is not only deeply impressed with a sense of the misery of her state as a sinner, but of the riches of that grace which shines in the person and work of the Savior. A few Sabbaths since, her benefactress, going to the chapel here before the commencement of service, perceived her young ward, sitting remote from the few who had then assembled, reading her Testament, and seemingly absorbed in the subject which she was perusing: on coming up to her, she inquired where she was reading: she answered the fifth of Romans: "Why did you choose that chapter?" her reply was, "Oh, I delight in it much"—"On what account?" "It meets my case: see, is not this delightful" (pointing to the 6th verse,) *For, when we were yet without strength, in due time, Christ died for the ungodly.* She then added, "I am, indeed, a sinner, and without strength: but here is the blessed remedy—*Christ died for the ungodly.*"

3. After travelling some time in company with a man going to the same place, we sat down to rest, and I introduced my Bible, and read a few chapters, from the 50th to the 56th chapter of Isaiah. During the time I was reading he shed tears, and appeared much distressed in mind. I asked him the cause. He answered, that he had abundant reason to shed tears; for what I had read shewed him his wickedness, and the love and mercy of Christ for his soul. He then informed me, that he was married a few years ago to a very prudent young woman, who was educated at one of the Free-Schools, where she obtained a Bible, as a reward for her diligence and good conduct.

This she brought with her as a part of her marriage portion; but he would give her no rest till she sent it out of the house. This she was very unwilling to do; but he at length compelled her, and she gave it away to a Protestant girl in the neighborhood. Seeing her with a Bible in her hands a few weeks after, he swore horribly that he would not live with her; and was going from home, in pursuance of his threat, when I overtook him. We parted; and he promised to return, and purchase a Bible for himself.

4. Entering into a Roman-Catholic's house, I found several of the same persuasion. After sitting for some time, I asked them if they were willing that I should read the Will of Jesus Christ, called the Testament: they answered in the affirmative, and I read to them the 14th, 15th, 16th, and 17th, chapters of St. John's Gospel. When I had finished reading, the man and woman of the house fell down on their knees; and, looking up to heaven with tears, implored God for Christ's sake to pardon their sins. They then informed me, that they were both upward of eighty years of age; and that they never heard so much of Jesus Christ, or knew what he came on the earth to perform. This aged couple entreated me to visit them on the following Sunday, to read more of that precious book; which I promised to do.

5. I met an acquaintance returning from mass. He began informing me of the good words which he heard from the priest respecting the sufferings of Christ; and how He was crowned with thorns, mocked, abused, insulted, and crucified; and expressed his surprise how the priest got such a "fine account from God." Upon my telling him that I could shew him the same words, he replied—"All the books in the world cannot contain half as much as the priest said this day. I am sure he got the account from God." I then produced my Irish Testament, and, sitting on the side of the road, read the chapter containing the account of the passion of Christ. He was so astonished at finding it contained in a book, that he fell on his knees; and, with streaming eyes and uplifted hands, returned God thanks for having heard such a book. On his

return home, he went among his neighbors, inviting them to his house on the following Sunday to hear a book read, which would tell them of what his Savior had done and suffered for sinners, and that it was the book of God.

That such instances as the preceding are not rare, within the sphere occupied by the laborers of this Society, is evident from the following statements, collected from different parts of the Report.

Peace providentially obtains in the districts occupied by the Society; while outrage, robbery, and assassinations, of the most appalling nature, disfigure the districts or counties, to which, as yet, they have not had access.

There is a great change for the better, in the general conduct of the people, since last winter. The houses were then thronged with card-players, night dancers, &c. but now such practices are greatly discontinued.

It is delightful to behold the good resulting from reading the Scriptures. Both parents and children have derived great advantage: husbands and wives are kind and affectionate to each other, and children are dutiful and obedient to their parents.

The people bear testimony to the good effects produced by the establishment of the Society's schools. "We have," say they "cause to give glory to God for producing such a reformation in our children by means of the schools: before our children went to them, we could get no good of them; but now, instead of swearing, and other bad practices, they are obedient, and are engaged every evening reading their Testaments."

Previous to the establishment of night-schools, it was the practice of many to go from house to house and from village to village, carrying their cards and dice with them; while others were running to dances and every wicked place. Now the reading of the Scriptures is substituted in their stead; and, as the boys who do not attend the schools are looked upon as bad characters, many have been induced to remove the stigma by attending them, and have derived much benefit.

Domestic Intelligence.

AMERICAN BIBLE SOCIETY.

AT p. 95 of our March number, we stated that the American Bible Society had made a grant of 1,000 dollars to aid the Baptist missionaries at Serampore, in the translation and distribution of the Scriptures; and, also, that they had granted 500 dollars for the purchase of Bibles in the Tamul language, to be distributed by the American missionaries in Ceylon.

We shall now give a summary view of the memorials from the missionaries at Seram-

pore and in Ceylon, which were the occasion of these grants. We shall give extracts from the Report of the Committee of the American Bible Society, to whom these memorials were referred in a future number.

Memorial from Serampore.

This memorial, as it appears in the Monthly Extracts of the Bible Society, is very brief; reference being made to a printed memoir on the subject of the Serampore translations, which was presented, at the same time, to the Society.

In this memoir, you will perceive, that the whole of the Sacred Scriptures have been published in *five* of the languages of India; the New Testament, and certain parts of the Old in *ten* more; that in *six* more, the New Testament is brought more than half through the press, and that, in the remaining *ten*, some one of the Gospels is printed, and in several, all four of the Gospels.

The expense which has attended this work has been defrayed by the liberality of the public in Britain and America, among whom we feel eminently indebted to the generosity of the British and Foreign Bible Society, and we rejoice to say, that, on the publishing of the last memoir, which stated that a version of the New Testament could be brought through the press for two thousand dollars; it pleased God to stir up the late excellent Mr. Hey, of Leeds, to attempt raising a fund to meet the expense of the twenty-six versions therein mentioned, which, for fear of overburdening the public, we have since reduced to twenty-four; and on his lamented death, the Bible Society was pleased to take up the plan and guarantee its fulfilment.

While we humbly hope that the Bible Society will be enabled to fulfil its generous resolution, and meet the expense of these versions of the New Testament as they issue from the press, we can scarcely expect that they will be able to do much more. For the expense of printing the Old Testament, therefore, in the few languages wherein it is now going forward, and that of printing further editions of the New Testament now in the press, we are constrained to appeal to the Christian public at large, both in Britain and America.

The New Testament, in the Sungskrit, Bengalee, Hindee, Mahratta, and Orissa languages,—the five languages in which it has been most read,—and the Old Testament in the two first of these; happened to be exhausted together. Editions in each of these, there being a demand for them, the Serampore missionaries had put to press, on their own responsibility, with the hope and expectation, that the Christian public would furnish the requisite means for defraying the expense.

Memorial from Ceylon.

This memorial is dated Jaffna, Nov. 9, 1821. After a suitable introduction, the missionaries express their thanks to the Society, for the valuable present of three boxes of English Bibles and Testaments sent to them the year before. Part of these had been disposed of among those of the children in the charity boarding school, who read English, and among other persons acquainted with the language. —Respecting the prevalence of the Tamul language, the missionaries say:—

The language spoken by all the northern part of Ceylon, even as far to the south-east

as Batticaloe, which is distant from Jaffnapattam, about 240 miles, and from Trincomalie 103 miles, is the Tamul or Malabar. The same language is spoken in the neighboring continent of India, from Cape Comorin as far north as Madras, by a population supposed to amount, on that coast, to eight or nine millions of people. The population of the district of Jaffna alone, is supposed, by gentlemen in his majesty's civil service, who have long resided here, to amount to 200,000 inhabitants.

Respecting the population of the districts of Manar, Calpenteen, Lanny, Trincomalie, and Batticaloe, in all of which the Tamul language is spoken, our information is not so definite as respecting this district. The population is, however, very considerable, amounting, in the five last mentioned districts, probably to not less than 75,000. The Tamul language is also spoken by many thousands in Colombo, and is the vernacular language of the Mohammedans in every part of the island. The whole number, therefore, who speak the Tamul language in the island of Ceylon, amounts, probably, to little less than 80,000. Here, then, is a vast field for the distribution of the Tamul Scriptures!

It is impossible to say what proportion of this vast multitude can read the printed character, which differs, in some degree, from the written. The missionaries judge that, in every neighborhood, some will be found who can read the printed Scriptures, and many others who will be disposed to hear them read.

We have under our care, 24 free schools, in which are taught about 1,150 children, besides 72 boys and 13 girls, in our charity boarding schools. For all these schools, we need the Scriptures in Tamul for daily use.

After mentioning their opportunities for a judicious distribution of the Scriptures, and their views in respect to the best manner of doing so, the missionaries notice the different translations and editions of the Tamul Scriptures.

It appears, that there have been printed in all, *eight* editions of the New Testament in Tamul: viz. five at Tranquebar; one at Colombo; one at Madras; and one at Serampore. The first edition of the Tamul New Testament was translated by Ziegenbalg and Grundler, Danish missionaries at Tranquebar, and printed in the year 1715. The second edition of the same was printed in 1734. The third edition about the year 1739. The fourth was printed in the year 1788; and the fifth and last in 1810.

A translation of the New Testament was also made at Colombo, the capital of this island, by the Dutch clergymen, and printed in the year 1759. The translation differed, very considerably, from the one made at Tranquebar by the Danish missionaries. It was considered a good one at that time, and

was, perhaps, better adapted to Ceylon, than the Tranquebar New Testament.

The edition of the New Testament printed at Madras, in 1722, was a revision of the Tranquebar New Testament, and not a new translation. The Serampore edition of the New Testament, was also a revision of the Tranquebar. It was printed in the year 1813. It is the edition principally used by the missionaries in this district. But even this is now nearly out of print.

The venerable Ziegenbalg, before his death, which took place February 25d, 1719, had translated into Tamul, the greater part of the Old Testament. In this work, he was assisted by his fellow-laborer, Grundler, who survived him, but a little more than one year. After the death of Ziegenbalg and Grundler, the translation was carried on and finished by the Rev. Benjamin Shultze and his associates. In 1724, they printed, at the Tranquebar press, the first edition of the Psalms of David in Tamul. In 1727, the printing of the whole Tamul Old Testament, in three parts, was completed. The translation was plain and generally understood; but it needed many corrections. Accordingly, it was carefully revised by the Danish missionaries, about fifty years after, and a second edition printed at Tranquebar, in the year 1777.

About the year 1786, it was carefully revised by the Rev. Messrs. Swartz, Fabricius, and Breithaupt, and reprinted at Tranquebar. From that time to the present the translation has undergone no material alterations. It is on the whole a good translation, though undoubtedly susceptible of many improvements.

A complete edition of the Old Testament in Tamul has never been printed at any place except Tranquebar. The five books of Moses were, however, translated by a very learned preacher, by the name of Philip De Melho, and printed by the Dutch at Colombo in 1790. The translation is very elegant, but being made in what is called *high Tamul*, is not understood by the common people, and of course is of little use for distribution, except among a few learned natives, to whom it is said to be very acceptable. This translation has not been reprinted.

The Psalms of David have also been twice printed in Tamul, in the Book of Common Prayer; once at Serampore, in the Prayer Book prepared by the Rev. Christian David, and printed at the expense of the late Governor Brownrigg of Ceylon; and once in the Prayer Book translated by the Rev. Dr. Rottler, and printed at Madras in 1819. The Serampore edition was printed in 1818. The Psalms contained in it are merely copied from the Tranquebar Bible, while Dr. Rottler's is a revision of the same translation.

All the editions above-mentioned, both of the Old and New Testaments, (with the exception of the Psalms in the Book of Common Prayer,) are now nearly out of print; while the demand for the Tamul Scriptures is rapidly increasing. To satisfy this demand in part, the Madras Bible Society has determined to print an edition of 1,000 copies of the Old Testament from the Tranquebar translation.

As the present translation of the Old Testa-

ment and the different translations of the New, are found to be susceptible of improvement in many places, a new translation of the whole Bible in Tamul has been commenced at Madras, under the direction of the Madras Bible Society. The book of Genesis is already printed: the other parts of the Bible will not be printed until this specimen has undergone a thorough examination by learned natives in every part of the country where the Tamul language is spoken; and by such Europeans as may be qualified to judge of the correctness of the translation. This is done in order to render the new translation as free from error, and as acceptable as possible to every part of the Tamul country. Though the Tamul spoken at Madras differs, in some degree, from the same language spoken in and about Tranquebar; and though the Tamul of Ceylon differs in some degree from both; yet is hoped that, with proper care, a translation of the Scriptures may be made, that will be eventually adopted by all parties as a standard translation. Whether these hopes will be realized or not, experience must determine. While there will continue to be something like different dialects of the *spoken* language, the importance of having a common standard of Tamul for all *printed* books is so great, as to justify many efforts and many sacrifices to accomplish so desirable an object.

Should, however, the present efforts that are making to form a standard of Tamul fail of success, it will become necessary to have three translations of the Scriptures. One for the region of Madras, another for the south towards Cape Comorin, and a third for Ceylon. We sincerely hope that it will not be found necessary to adopt the latter course, as it must necessarily be attended with much additional labor and expense.

When we came to Ceylon we expected soon to have a printing press in operation. For this purpose we procured a fount of Tamul types from Serampore, and were supplied with a fount of English types from America; a printing press was also sent out by our patrons; but it has never reached us, and the probability is that it is lost.* Mr. James Garrett was also sent out to us in the capacity of a printer. He was, however, under the necessity of leaving the island in compliance with an order from Lieutenant Governor Barnes. Mr. Garrett is now at Bombay, and has the care of the printing establishment of our brethren at that place, in the absence of Mr. Bardwell, who was obliged to return to America.

Thus in the providence of God, we have been repeatedly disappointed in our expectations concerning a press in this district. While we daily feel the necessity of a large supply of the Tamul Scriptures for this people, and particularly for our schools, we lament that we have not a press in active operation to supply this necessity.

We rejoice, however, that the Bible Society at Madras is so actively engaged in this great work. They are proceeding in it as fast as

* This press is now in operation at Bombay. At one time it was supposed to be lost. Ed.

circumstances will permit. Editions both of the Old and New Testaments will probably soon be printed at that place. As we cannot, under present circumstances, print the Scriptures for ourselves, we must look to other sources for a supply. Through the Colombo Auxiliary Bible Society, to which we contribute, we shall occasionally receive a few copies of the Tamul Scriptures which they will purchase for us at Madras, and also occasional supplies of parts of the Scriptures, printed by themselves. But more than this we cannot expect from them. They are very diligently engaged in translating and printing the Old Testament in Singhalese. In this great and important work, they are obliged to expend almost all their income, so as to leave comparatively small sums for other objects.

Our need of the Tamul Scriptures is now very great, and it is constantly increasing. We see thousands around us in this district, both Roman Catholics and heathens, who would read the Scriptures, or parts of them, if put into their hands. We behold them perishing for lack of knowledge. We pity their spiritual wretchedness. We feel that they are committed to our charge. We are anxious to place in their hands the word of God, which is able to make them wise unto salvation, through faith that is in Christ Jesus. But we have not sufficient pecuniary resources to purchase a supply of the Scriptures for them. In this situation, we turn our eyes to some quarter for assistance. And to whom should we more naturally look than to the American Bible Society? To you we present them as objects of your compassionate regard. For them we plead; and we trust that our plea will not be unheard or disregarded by those who are accustomed to feel for the miseries of the heathen.

UNITED FOREIGN MISSIONARY SOCIETY.

Mr. Giddings's exploring Tour.

WE make some further extracts from Mr. Giddings's account of our western Indians, as it appears in the American Missionary Register. Our former extracts will be found at pp. 91 and 128.

The men appear mild and peaceful in their deportment towards each other, and quarrels seldom happen; but among the women there is daily contention, and often the severest fighting.

Neither the men nor women of the Pawnee nation, are so fond of jewels in their ears and noses, as other Indians; and I scarcely saw one, whose ear or nose was slit. It is more common among the Mahaw and Otto nations; but by no means universal among them.

Polygamy is common, and indeed almost universal, and is attended with all the evils with which it is connected in other countries, where it is practiced. Their wealth consists principally of their women and horses. Some have no less than six or eight wives. The chief of the Mahaws, about six years since,

had sixteen living at the same time. They remark, that if they have many horses, they can pack in large quantities of meat; and if several wives, they raise a large quantity of corn. They always purchase their wives, and the chiefs, and principal men take great pains to marry into powerful and wealthy families, that they may thereby increase their influence.

When a man marries the eldest daughter of a family, the remaining daughters, when they become marriageable, are considered as his, if he will purchase them. He always has the preference, though he is not under obligation to take them, nor is there any compulsion in case of refusal on the part of the women.

As physicians, they are very singular. In some instances, they draw blood by cupping. In almost all cases of sickness, they use what is considered magic. I was a witness, in several instances, of their skill. The medicine man, and sometimes others, converse with the sick, and ascertain the part affected. They then put their mouth to the part, and blow upon it, making strange gestures. They also make strange noises; imitating with their voice and gestures wild beasts, and particularly the white bear, which they suppose has great efficacy in healing. They rarely use herbs or medicines of any kind.

They generally expose the old and infirm, when unable to follow in their hunting expeditions, on some island, or leave them behind, that they may perish, and that the friends may thus be relieved of the trouble of supporting them. I saw an old man, probably more than ninety years of age, who made his escape from an island in the Platt, and came to the garrison, where he has been supported for about eight months, by the officers and soldiers. The characteristics which I have mentioned, apply to all the Indians on the Missouri, with only this difference, that as you ascend the Missouri, and proceed to the west, the nearer to a state of nature they approach, and the more savage they appear.

The Indians, in this section of country, can have no greater aversion to civilization than others. They are conscious that their support is becoming more and more precarious, and they say that in a few years there will be none.

Many of the traders assert that buffaloes are as plenty as they ever were, and that they can never be destroyed. But facts speak for themselves. Forty years since, buffaloes were abundant in Illinois, for the distance of one hundred and eighty miles east of St. Louis, and were then as plenty, according to the account and tradition of the Indians, near the mountains, as they now are. Twenty years since, some were killed within five miles of St. Louis; and thirty miles West, they were in great plenty; and from the Arkansas to the head of the Mississippi, and West to the Mountains, they filled the country. Five years since, they were common in the vicinity of the Garrison. You could rarely go from the trading houses to the Indian villages, without seeing multitudes, in the summer and spring seasons of the year; and thousands could be seen from the Indian villages. For the last

two years, not one has been seen for a great distance; and during the last year not one has been seen nearer than seventy miles West of the Pawnee villages. The Indians assured me, they are not so numerous near the Mountains, as formerly. That a few years since, they could any where, within a few days travel, find buffalo, but that now, for months, none were to be seen. The conclusion is that this animal has become extinct, from a larger region of country than that which they at present occupy; and that, in this region, they are considerably diminished. The number of Indians that subsist upon them is nearly the same as twenty years ago. Were they to kill so many continually as heretofore, in less than twenty years they would become extinct. But, it is only about eight years since buffalo robes became an article of traffic among the Indians, high up the Missouri. The calculation is, that sixteen thousand robes are now purchased annually from the Sioux nation; six thousand from the Pawnees; four thousand from the Mahaw and Otto tribes; and about four thousand from the Osage and Kansaw tribes.

Now, supposing that from the other tribes which trade in them, there are obtained twenty thousand more, which is a very small calculation, we have fifty thousand robes annually exported; and these same tribes make use of more than they export. There are many tribes which manufacture none for sale; yet these would use at home as many as ever, if they could obtain them. The buffalo is an animal, if I am rightly informed, and if the Indians know the truth concerning them, that breeds but every two years, and then but one at a birth. These facts show, that within ten years buffalo will become scarce, and that the Indians must resort to cultivating the earth, or starve.

UNITED DOMESTIC MISSIONARY SOCIETY.

MENTION was made of the formation of this Society, at p 238, of our last volume.—The following extracts are from a little work of eight pages, published monthly by the Society for gratuitous distribution to those, who contribute to its funds.

The two Societies in this city, [the Young Men's Missionary Society, and the Evangelical Missionary Society, both in New York.] had in their service, at the time of the union, twenty-eight missionaries. Since that date, twenty-two more appointments have been made, including the renewal of the commissions of several who had been employed before. Total, fifty Missionaries; of whom twenty-four were to labor twelve months, thirteen for six months, and thirteen for shorter periods. Of the whole number of appointments, forty-five have been for missionary labor in this state; two in New Jersey; two in Missouri, and one in New-Orleans.

The number of missionaries now in the employ of the Society, including two appointed by the agency at Geneva, is twenty-five.

The above is extracted from the January number. Our next extract is from the number for March.

The committee have on hand applications for near thirty missionaries, accompanied with proffers of the greater part of their support from the people among whom they are required to labor; and from the progress of the Society, and the recent accessions to its funds, they would have no hesitation in complying at once with these urgent calls; but they are not able to procure missionary men adapted to them.

For the most part, these places have never had settled pastors, or ministers of any regular ecclesiastical standing, and at present they are not sufficiently united, or for other reasons, are not prepared, to afford an adequate support for a minister who has a family; nor is their condition in this respect likely to become more favorable, until they are blessed with the labors of a settled minister of good talents, ardent piety, and laborious application. It is a most encouraging circumstance that the inhabitants of any village thus situated, are so aroused to the necessity and importance of procuring a settled minister, as to make exertions and sacrifices far surpassing those, which, in the older parts of the country, are considered great. Such a movement seems to speak the import of the Macedonian cry with respect to the designs of the Sovereign Head of the Church. Will it be disregarded? Are there not many whom it behoves to gather thence the certain indications of their duty? Are those sons of the church, those young men upon whom, by a movement not less extraordinary, an education for the ministry has been bestowed, are they at liberty to disregard these calls?

We understand, that the Executive Committee of the Society have adopted, as the prominent feature in their system of operation, the plan of confining the labor of their missionaries to some limited field, in preference to having them itinerate over a considerable district of country. We think the experience of the Massachusetts Missionary Society, and of the Connecticut Missionary Society, has fully proved the wisdom of this course. The *journal* of an itinerant missionary may be more interesting to the great majority of readers, than that of the missionary, whose field of exertion has been a town, or a small county; but it by no means follows from this, that his labors have been most productive of good. Usually it takes many blows to break the hard heart. So feeble is human instrumentality, that, without "line upon line, and precept upon precept," preachers can do comparatively little.

We are not to be understood, however, as undervaluing the labors of itinerant missionaries. These labors have been incalculably

beneficial, in various parts of our country. But where missionaries can be stationed, so as to have a regular congregation, and so as to increase the prospect of the people making exertions to maintain the ordinances of religious worship, such a course has many advantages.

Persons become members of the United Domestic Missionary Society, by paying \$3 annually, or \$30 at one time; and the payment of \$50 constitutes a director. Donations are received by Peter Hawes, Esq. Treasurer, corner of John and William-Streets.

REVIVALS OF RELIGION.

Greensburg, Pa.

THE following account of a recent revival of religion in Greensburg, Beaver County, Pa. is from the pen of the Rev. T. E. Hughes, and was published originally, we believe, in the Religious Remembrancer. It is dated March 14, 1823—After stating, that there had been revivals in his congregation in 1799, and in 1804—5, he proceeds:

I had taken pains to have frequent meetings with the young people of my charge, for their instruction; and they had cheerfully committed their catechisms well to memory; and I thought they were generally well instructed. A large proportion of them could recite very correctly the whole of the larger catechism. There were between three and four hundred who attended on these meetings for instruction; a large proportion of them were young men and women; yet very few of them professed religion.

In the fall of the year, Mr. Hughes took special pains with the young people of his society, with apparent good effect.

In the winter following I joined with three of my brethren in the ministry in travelling two and two in our respective congregations, agreeably to a recommendation of the Synod. I spent nearly six weeks in this way. I never spent so much time more agreeably. We held meetings night and day. The attention of the people was much stirred up. Though I could not find among my people instances of deep conviction; yet from the general attention, and the tender feelings that were often manifested, I hoped for good times, and I found the expectations of the pious among us were much raised. But the feelings excited at that time appeared not very much to prevail. At this time also, which was in the spring of 1822, a number of meetings for sport were held by the young people in some sections of the congregation, which appeared to have a bad effect. My spirit then sunk very low. I spoke against their frolics, publicly and privately, but apparently without effect.

An invitation, which the Pastor received, about this time, to leave his people, and settle elsewhere, became the occasion, under God, of awakening a number from a careless state of mind.

The first Sabbath in June we had our communion. Some of the most distressed ones among us had obtained relief. Twelve were then added to the church. The season was unusually solemn.

We held a meeting on the Monday following, as is our custom in the country. A number more were then awakened. We appointed a meeting for the awakened on the next Thursday, at my house, and thirty attended. From this time the work appeared gradually to increase. Praying societies were set up and were well attended, even in the weeks of harvest.

On the third Sabbath in August the Lord's Supper was again administered. The season was very solemn. Expecting a large number to apply, we called a meeting of the congregation, and spent a day in prayer with reference to that important transaction of receiving into or joining the church. Ninety made application, and the Session spent nearly three days in conversing with them. Sixty were then admitted. The assembly on the occasion was very large, and the ordinance was administered in the woods. A still solemnity prevailed through the whole season. But nothing very remarkable appeared until Monday. From the beginning of the exercises of this day a deep solemnity was manifest throughout the whole assembly. When a sermon and an exhortation, with the usual exercises were over, the congregation was dismissed. But very few went away. Now we witnessed the most solemn scene I ever beheld. Not of outcry, or bodily agitation; no,—all was still and solemn as the house of death. Then you might have seen 20 or 30 little groups of young people, bowing their heads together, saying what shall we do to be saved? Some begging the prayers of their friends; others exhorting and warning the more careless of their danger. But all with a low tone of voice. About two hours were spent in this way, when we had another public exhortation and prayer, and the assembly was again dismissed. I appointed an anxious meeting at my house the next Thursday. At an early hour my house was filled. Sixty attended this day, in distress about the great concern. Some of the elders of the church spent the day in conversing, praying and singing with the company that attended; while I in a private room conversed with little companies of from four to six, that came to me. O! my God, what days of anxiety and distress were these!

About this time the concern was at its height, and was general throughout the different parts of the congregation. Praying societies were now set up, which continue to meet once a week in eight different places in the congregation; and are generally well attended. The lively feeling has much subsided, yet we have evidences that the Lord has not forsaken us.

In the month of November the Lord's Supper was again administered, and 36 were then added. And again in February last, when 12 were added. The whole number that have joined the church in this congregation, since the blessed work began in May last, is 120: and blessed be God they are generally affording us good evidence, by their habitual conduct, that they are born of God. Truly the Lord hath done great things for us, and to his name be all the glory.

Revivals in Other Places.

A letter from Amherst, Mass. dated March 5th, says:—"The revival of religion in the College at Amherst, is powerful. The whole number of students is 98; of whom 53 were professors of religion before the revival; 22 have obtained a hope since; and the remainder, except two, are anxious."—The north and south parishes of Coventry, Con. are both favored with the outpourings of the Spirit. Hopes are entertained, in respect to the recent conversion of more than 200 inhabitants of the town. There are said to be encouraging appearances in the vicinity.

Boston.—We rejoice to say, that there has been, for three or four months, a very pleasing attention to religion, in several of the congregations of this city. This attention has been gradually, but constantly increasing; and is, probably, in a more promising state, at the present time, than it has been at any former period. The principal excitement has been among those, who worship at the Old South, Park Street, and Union, Churches. Strong hopes are already entertained, in respect to the conversion of a considerable number of souls. Many others manifest no small solicitude to learn what they shall do to be saved; and the various meetings, held for the special purpose of communicating instruction on this point, have been of a very interesting character.—The Rev. Mr. Hawes of Glastenbury, Con., the Rev. Dr. Payson of Portland, Me., the Rev. Mr. Humphrey of Pittsfield, Mass., and the Rev. Dr. Beecher of Litchfield, Con., have labored in the city, at this interesting period;—the first named, almost from the commencement of the revival; and the others, successively.

In Charlestown, also, which is separated from Boston only by a river, there is a similar attention to religion, in the congregation of the Rev. Mr. Fay. About 70 persons have, we understand, attended the meeting appointed for conversation with those, who are in an anxious state of mind.

CHARLESTON BETHEL UNION.

THIS Society held its first anniversary at the Mariner's Church in Charleston, S. C. on the evening of Dec. 9, 1822. The Report, presented on that occasion, furnishes proof of an encouraging progress in each of the several objects of the Association, which are the following:—

First;—To support prayer meetings at the boarding houses of Seamen, and on board vessels in ports. *Secondly;*—To encourage secret and social prayer by a ship's company, while at sea. *Thirdly;*—To encourage public worship on the Sabbath, and persuade Seamen to attend. *Fourthly;*—To promote the distribution of Bibles, Reports of Societies, Tracts and other religious publications, particularly to aid and encourage the establishment of Libraries in cabins, and at the boarding houses of Seamen. *Fifthly;*—To patronize such boarding houses for sailors as shall be governed by the rules of sobriety, good order, and religion. *Sixthly;*—To increase the circulation of the Christian Herald and Seaman's Magazine."

SERMONS FOR CHILDREN.

Sermons for children; designed to promote their immediate piety. By Samuel Nott, jun. 18mo. pp. 160. New York, 1823.

THIS little volume contains eleven sermons, on the following subjects:

Pious children members of the kingdom of heaven. Children urged to enter the kingdom of heaven. God's readiness to give his Holy Spirit. Christ an example of obedience to parents. Christ's obedience to his mother. On avoiding evil company. On hating reproof. The unhappy and happy lot; a comparison of Heathen and Christian birth. To unchristian children in a Christian land. Filial motives to piety.

We make a single extract from the Preface.

The medium age which the author has had in view, is nine or ten years. With due parental explanation, he believes these sermons may be made useful and interesting to those much younger; and that they also meet the case of those who are some years older. They have grown out of his habit of familiarly lecturing to his own children when reading the Scriptures with them; and out of lectures familiar and unpremeditated, at the quarterly meetings of "The New-York Maternal Society;" at which meetings the mothers have gathered their children with them for instruction and prayer. The one first delivered on this occasion, was shortly after written, and published under the title of "A Lecture on the first Psalm," and now with some alterations, forms the 7th of the following series. The author considers these sermons, therefore, as having already undergone the test of experiment, and feels some confidence, that what has been found intelligible and interesting in parts, will not cease to be so, now they are combined together.